EVEL
ONE

THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

Hosanna to the Son of David!

Hosanna to the Son of David!
Hosanna!
The flowers of the field were glad
When Jesus laughed, a little lad,
Among them with such shining mirth,
They thought the sun had come to earth.

Hosanna to the Son of David!
Hosanna!
The rose of Sharon glowed for joy
To greet the gentle Syrian boy;
The lilies dropped their petals sweet
Upon his brown, exploring feet.

Hosanna to the Son of David!
Hosanna!
Dear Lord of Sunshine, hear and bless
The worship of our childishness,
And suffer, as in Galilee,
The little ones to come to thee.

Katharine Lee Bates

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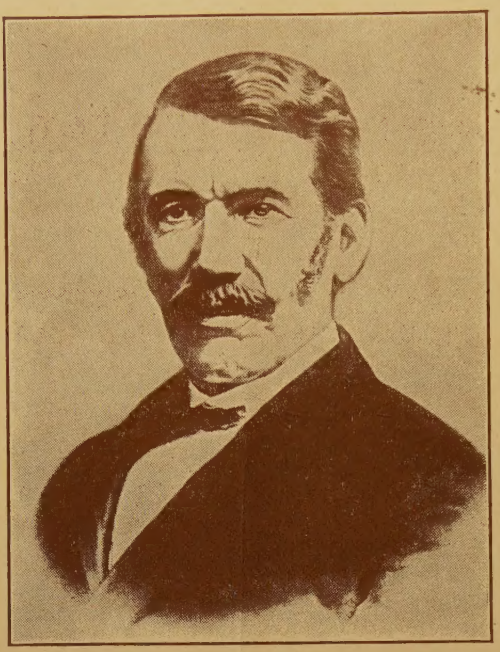

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A PRAYER

O LORD JESUS CHRIST, lover of flowers and of little children, clothe these, the blossoms of thy heart, in whiteness of purity, colors of gladness, fragrance of love. In thy presence is fullness of joy; at thy right hand there are pleasures for evermore. O Lord Jesus Christ, born a babe in Bethlehem, bred a boy in Nazareth, grant, we entreat thee, that all childhood may be precious and sacred to our hearts.

FROM "THE LIGHT OF THE WORLD" BY KATHARINE LEE BATES
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The Editors' Outlook

ON March thirty-first there was held in New York City a joint meeting of the Executive Committee of the Sunday School Council and the Business Committee of the International Sunday School Association. There were also present a very representative additional number of denominational and association officials.

The question under immediate consideration was the joint raising of a budget to finance a visitation of the field in the interest of reorganization and to pay this year's expenses of the new Joint Committee on Education. The discussion led to a consideration of the entire financial responsibility of the International Association.

After full discussion of all the aspects of this important matter it was voted that the denominational leaders and International Association should jointly raise $150,000 to cover the items mentioned above—provide for International indebtedness and an additional amount to make sure the International current year's budget. One third of the $150,000 is for the evangelistic campaign.

A committee of six was appointed to have charge of this special joint campaign. They are R. M. Hopkins, R. M. Weaver, W. H. Stockham, Dr. G. S. Brink, Robert H. Hughes and Dr. McAfee Robinson. This committee has already held two meetings and reports some progress toward the goal in view. The enterprise deserves the cordial support of all.

NEAR East Relief continues to be an urgent necessity. One hundred thousand Armenian children saved from actual starvation largely by gifts from America, are now fast regaining health and a small measure of happiness. A large proportion of these unfortunate, yet fortunate, boys and girls are being cared for in two hundred temporary orphanages. They will need continued protection and support.

Christian people in America have discovered in Armenia not only an opportunity for Christian helpfulness through the relief of acute suffering and actual preservation of many lives, but an opportunity likewise for the religious education of American youth training in the spirit and practice of Christian benevolence. With these considerations in mind and the need of Armenia still urgent, the Sunday School Council of Evangelical Denominations at its annual meeting this year, 1921, passed a resolution strongly commending the work of the Near East Relief to the continued favorable consideration of the evangelical churches of America. The resolution adopted by the Council reads as follows:

Regarding Near East Relief

"The Lord of heaven and earth, who gives to all life and breath, made of one, every nation of men to dwell on all the face of the earth. We cannot have God for our Father unless we are willing to recognize all his children as our brothers. America, the richest land of all time, must not say to perishing multitudes, 'Go in peace, be ye filled,' and yet not give bread to those who are starving.

"Armenia is oppressed and exhausted. The heroic people of the oldest Christian nation are wholly dependent upon us for life; one hundred thousand orphans are being cared for by the Near East Relief Committee; orphanages are crowded and thousands are still outside.

"*Be it Resolved* that the Sunday School Council of Evangelical Denominations in session at Indianapolis, Indiana, heartily indorses the efforts of the Near East Relief in behalf of the suffering peoples of Armenia and lays upon the hearts of the churches represented in the Council the urgent needs of the afflicted multitudes; and recommends that the Sunday School Boards of the constituent bodies in the Council set apart a Sunday on which an offering shall be made in Sunday schools for the Near East Relief some time during the present year."

AMERICA'S child welfare problem is not exclusively a problem of the city slums. It exists in every town and crossroads in the land. In a health survey of a rural county in Missouri twenty-five per cent of the boys and forty-one per cent of the girls were found to be ten per cent under weight. Dr. Thomas D. Wood of Columbia University estimates that seventy-five per cent of the school children of the United States have physical defects which are potentially or actually detrimental to health.

The Child Welfare Commission of Alabama has discovered that only eleven per cent of the state's children, urban and rural districts included, finish the eighth grade in school, and only twenty-five per cent finish the fifth grade. Discussing juvenile delinquency in cities and the need for play spaces for children, the Federal Bureau of Education says that country districts are as much in need of opportunities for organized play as are the cities, and Charles F. Powlison expresses the same thought by saying that country play, as compared with city play, is too often unsocial, unguided, and does not give all-around development, either physical or mental. Health officers in one of the large agricultural states of the middle west came back to their headquarters from a trip through the country districts with the report that many farm children were actually undernourished for the lack of the staple, wholesome foods in which farms are supposed to abound.

Nor is the child welfare problem a problem of poverty only, nor is it peculiar to our foreign-born citizens and their progeny. A city health official has said that poverty and ignorance, the latter among the well-to-do as well as among the poor, are undoubtedly major factors entering into infant and maternity mortality, and a study in New York City showed that the highest infant mortality occurs in families where the parents were native-born Americans.

So the child welfare problem exists all about us, perhaps in our own homes. Various denominational, interdenominational and voluntary societies have adopted broad and comprehensive programs of activity, including home finding, juvenile court work and probationary care in cities, delinquency work in towns and cities, specialized health care and institutional cooperation for city and country parishes.

The designation of the first week in June as an appropriate time to present this matter in the churches is in harmony with the plan to have the people understand the movement and participate in it.

Educating for Citizenship

EDUCATION for citizenship[1] has taken on new meaning since the war. Regarding the method which may be most effective in such education, the war itself has taught us a lesson. During the war the citizens of America attained their supreme experience and expression of self-forgetful devotion to the common cause of freedom for all. The training given those who bore the brunt of the battle was intense, practical and effective. It was conducted in accordance with the so-called "applicatory method of teaching." According to this method such information, experience and skill as each enlisted man possessed was applied directly to immediate problems and projects related more or less intimately to the larger objective of the total enterprise in which our military forces were engaged.

It is significant that the same principles and methods of training employed during our national crisis are now being adapted in the army to peace conditions, so that the institution which was formerly considered to be merely a military machine, is taking on educational character and importance. It is suggested, moreover, that this same method of "learning to do by doing" shall be applied to education in general, thus transferring the emphasis in education from the mere acquiring of information to achievement, growth and useful living.

"The citizen should be measured by the direction in which he is moving; he is bad if he is deteriorating; he is good if he is growing better. The final end and aim is growth—the active process of changing existing situations for the increase of social welfare."

MORE important, however, than the method to be pursued is the content of this proposed education for citizenship. By content in this connection are meant the civic capacities to be developed, the measure and range of intelligence and appreciation to be achieved, and the attitudes to be cultivated which in the end must characterize the trained and useful citizen. In a general way education has always aimed to develop certain capacities, as for example, to read, write and cipher, to understand and appreciate the essential elements of a rich social inheritance, to think correctly and to earn a living. But citizenship in a creative democracy requires in addition the capacity to take part in the life of the community in an intelligent, productive and helpful way. It demands the wise use of leisure, making free time activities contribute to greater healthfulness of body and mind, and therefore to human betterment through the development of nobler tastes and ideals. It requires power of spiritual discernment and the ability to judge relative values in the interests of individual and social growth in character and usefulness.

THE range of civic intelligence to be sought for the productive citizen is very wide. It should include information and knowledge concerning the fundamental social and industrial activities which lie at the basis of community life; such as the production and distribution of food and other necessities; the relations of labor and capital; problems of taxation, of money and credit, of individual and social health; and in acquaintance with literature, philosophy, history and education. Concerning all of these the productive citizen should have a clear conception and a measure of reliable information. In addition he should understand the significance and value of the fundamental social institutions such as the family, the school, the church, the government. "The family is the school of all the virtues." The perpetuity of the nation depends upon the integrity and the purity of its home life. Effective citizenship, therefore, requires a sympathetic knowledge of history and the development of the family as the fundamental unit of society in which all successful individual relations find their complete exemplification. Modern civilization rests upon the family. In it are developed those habits of virtuous action, those rules of individual and group conduct which when converted into common laws for the community and state make for the larger welfare of all. Good government in the community usually reflects good government in the homes and families of which that community is composed.

RELIGIOUS knowledge likewise is essential. The useful citizen must know something about the significance and universality of religion and its preponderant influence upon civilization. He must come to recognize religion as one of the chief factors of our present social structure, as an essential element in human culture and as a dominant influence in the educational, social and political relationships of mankind. Finally he should understand the nature and meaning of religion through personal experience and through participation in its activities. Training in religion is as important as instruction concerning its place and value.

A FINAL test of education for citizenship, the evidence of its effectiveness, will be the establishment of those permanent attitudes of mind and heart which find expression in service to the community, to the nation and to the world. These attitudes of mind, like so many virtues, are not to be regarded as ends in themselves, but rather as habits of thought and action in respect to concrete situations. A good citizen will have the disposition to act honestly, justly, loyally and tolerantly. He will be disposed to live industriously and thriftily. His conduct will be characterized by reverence in its various forms. He will act both independently and in cooperation. Through independent action he will develop resourcefulness, the ability to do his part effectively with just pride in individual achievement. The spirit of cooperation includes good will, unselfishness, generosity, respect for others. Cooperation develops team play and involves consideration, tolerance, sympathy, the power of adaptation. It implies intelligent participation in constructive social, educational and religious activities of the community.

For such a program of education for citizenship the Christian churches through their church schools will share responsibility, and in it they will have a vital and therefore an important part.

HENRY H. MEYER.

[1] "*Education for Citizenship.*" Prepared for the War Department by Professors J. G. de Roulac and E. W. Knight.

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Units in the Sunday School Anniversary Day Parade, Brooklyn, N. Y. The first parade was held on June 26, 1838, with nineteen schools in line. In June, 1920, there were 100,000 teachers and pupils in line. An air of festivity pervades the city, with flags and banners floating everywhere. Strangers from all parts of the world as well as the citizens of the city view the parade with delight.

Why Should We Have Parent-Teacher Associations in Our Churches?

By Hannah Kent Schoff

TWENTY million children are in the schools of the United States. Millions are still too young to attend school. Other millions have left school to take their places in industry. As a nation we have built up a system of education, and have made it compulsory for all children to have at least a part of what the schools give. The necessity for cultivation of the mind as an equipment for life's duties has been fully recognized, and is free to all. Now, since the war brought out the fact that one third of the young men of the country were physically below the standard, the Bureau of Education has introduced and is promoting the passage of a Federal law which will provide for the best physical development of every boy and girl. Not yet has the world awakened to the fact that children and youth are deprived of their greatest right unless they can have the inner life of the spirit fed from the Source of all life and all power.

The survey in the Interchurch World Movement stated, "The seed plot of immorality, crime, social unrest and anarchy in the United States is found in the more than twenty-six million children and youth (under twenty-five years), nominally Protestant, who are not enrolled in Sunday school and who receive no formal, systematic religious training." Thousands of children are standing every day at the crossroads of the straight and narrow way which leads to life, and the broad way which leads to destruction. Yet echoing down the ages is the divine call from our Saviour, "Feed my lambs." "It is not the will of your Father in heaven that one of these little ones should perish."

Most of the children whom the world calls incorrigible, delinquent, bad, have wandered from the right path because of conditions for which they were not responsible. That such neglect of the most vitally important phase of education, spiritual and moral training, can exist is a proof of the inadequacy of our present methods of meeting children's needs. There should be a greater faith in childhood's possibilities, a clearer conception of the fact that each one is created in the image of God and that to keep that image untarnished is the duty of parents, teachers, and Christian leaders.

Foundation Stones of Character

Home, church, school, and state have one common duty and one common responsibility: to protect, guide, and educate the children whom God has committed to their care. Each of these agencies has a distinct and definite place to fill. Through clearer insight and understanding of that place and that duty, each can function more successfully. Through cooperation of all, every child should have opportunities for guidance, of which so many are now deprived.

Especially between the home and the church there must be a common purpose, a mutual, friendly spirit of love for children, an appreciation of the privilege of awakening in them ideals of life which will fit them to be useful. What is built into the character of children endures to eternity. Foundation stones of character are laid in the home. Parents are the greatest educators of children, and always will have the greatest responsibility for implanting the truths on which all growth depends. The church, recognizing this, should inspire and help parents, showing them the divine messages of the Bible and helping them to apply God's laws of life to the lives of little children.

The greatest field of service to children which can be entered by any church, is to help parents meet their duties as guides of childhood and youth. Parents are in daily contact with the children. What can be the comparison of opportunity between the home which has the children one hundred and sixty-eight hours of the week, and the church which at most has less than six hours a week? However efficient in its teaching the church and church school may be, they cannot alone do what is necessary in the spiritual training of children. A leader in church-school work writes, "I am more and more impressed each year that the church at the best can only guide and encourage the work that must be done by the home."

Parents need instruction as to the ways in which they can best impress childish hearts with the vital truths of religion. The best work for children can only be done by systematic, definite assistance to mothers and fathers in understanding the psychology of childhood, in placing before them a goal, in showing them the relation of home training to character.

The National Congress of Mothers

Cooperation of home and church can best be established by organization of parents' associations in every church. It is a line of work as yet in its infancy, yet it has been advocated by the National Congress of Mothers and Parent-Teacher Associations for many years.

Mrs. Theodore W. Birney of Washington, D. C., first conceived the idea of uniting the mothers of the United States for cooperative study in wiser care of children. In her first message she voiced her vision of the relation of the home to world conditions by saying, "When character-building begins in the cradle and is given the greatest prominence in all education and in all work, then will principle, rather than policy, dominate the lives of men and women, and truth and justice, twin attributes of character, will sit enthroned in human consciences. The need for a Congress of Mothers will exist until every state in our Union, until Cuba with her islands, and all countries, join us in a world-wide movement which recognizes that the child is the hope of the race, and that to love, instinct and sentiment must be added knowledge, if the child is to receive justice."

Parent-Teacher Associations in Public Schools

The parent-teacher associations and mothers' circles in connection with schools were conceived and organized by the Congress of Mothers as mediums through which all homes would be reached. They were designed to bring together parents and teachers for the study of childhood and child welfare in home and community. The educa-

tional value of the school system is doubled by having parents use the schools for study of child nature and child training.

So well have parent-teacher associations fulfilled their purpose that Dr. Claxton, Commissioner of Education, says: "The biggest thing in this nation, as far as I can see, is the fullest possible development of parent-teacher associations. An association should be organized in every community of the United States. It is the keystone of a vigorous, virtuous democracy."

Every state in the Union has taken up the idea and in many states a school is not considered as meeting the standard unless it has a parent-teacher association. In union there is strength. Many good things for the welfare of children have emanated from this cooperative work. Beyond all other accomplishments stands the realization that in bearing and rearing children, women must have a broad outlook on life, an education that will fit them to meet the greatest duty that life brings to woman. Not for herself, but for her country and her God is she serving. The greatest asset in the life of a child is a good mother.

As a result of the organization of parent-teacher associations, the efficiency of schools has been increased, parents have been supplied with books and papers relating to the care and guidance of children, teachers have found the discipline easier when the cooperation of parents was assured, hot luncheons in school have been provided. Mothers and fathers of broader culture have met mothers and fathers of less opportunity, and in countless ways the bond of common interest in the children has been of mutual help. Ideals are contagious, but there must be contact. Foreign parents with children in the schools have been helped, have been made to feel at home, have learned English by contact with other mothers, have in many instances been made happy by learning that they had something to give to American mothers as well as to receive from them.

Parent-Teacher Association in Churches

The parents' association in every church is even more necessary than in the school. Whatever the physical or mental education may be it counts for nothing unless the spirit, which is the guiding power of life, is in accord with God, and inspired to do his will. Surely for so great a purpose church and home must be in close cooperation. Neither has arisen to the greatest measure of service to the children; neither has yet fully grasped the child's needs or adapted their training to these needs. Professor Peabody in his book, *The Religious Training of an American Citizen,* says, "All children are naturally religious, but many are driven away by the manner in which religion is presented to them."

Every one realizes the innocence of infancy, but comparatively few realize the value of teaching the vital, fundamental divine truths while childish minds are receptive and when impressions received are remembered to the latest years of life. Too often are these truths concealed in language which children do not understand. Too seldom are the truths applied to the daily lives of little children. To simplify religious teaching as the prophet did when he said, "What doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" should be the guiding principle of parents and leaders in church schools.

To introduce parent-teacher associations in churches, first secure the cooperation of pastors. Invite them to inaugurate the movement by sermons on parents' responsibility in the spiritual training of children. Have committees visit all homes in the vicinity and invite the parents to come to this special Sunday service. Let this service be followed by a special meeting for all parents and church-school teachers. Organize with a president, secretary, and treasurer. Choose a leader if possible who has had experience, and who has a real love for children.

Undoubtedly there will be a demand for additional meetings and the parents will naturally ask many questions. It is advisable to outline topics which may be taken up or a program of study may be made out for a series of meetings. Some vital topics are:

How shall I teach my child about God, and how shall I teach him to love him?

How shall I make the life of Jesus so real that my children will take it as their model?

The Bible, God's word and our means of knowing him.

Importance of reading the Bible with little children because it brings about them holy influences which are of greatest help.

Learning Bible verses in childhood stores the mind with divine truths which in hours of trial and temptation come as a tower of strength to save.

How shall I teach love to others, the golden rule, a desire to be of service and of help?

How shall I teach self-control, obedience, truthfulness, Sunday observance?

How shall I teach humility and belief that without God we can do nothing?

How shall I show that what we call death is birth into the world for which this life is the preparation?

It is in the daily events of every-day life, in the parents' answers to the questions of children, in the gathering of children at family worship, in the parents' own reverence for God and for the best things of life, that an atmosphere is created in which the higher nature can be developed. Children who grow up in such an atmosphere have the best protection against evil and impurity. Later the holiness and sacredness of marriage should be shown, for only as young people are taught to think of marriage in its most holy light will there be more thoughtfulness in entering into it, and fewer divorces.

These and many other important subjects can be studied in a parents' association. Thoughtful parents will be aided in their problems. Thoughtless parents will be made to think. Fathers and mothers should be shown how to live *with* as well as *for* their children, how to show their love, how to retain the children's confidence, how to be their companions in all they do.

Parents' associations in churches should become guardians of the spiritual life of all the children in the vicinity. Such associations should inform themselves of the unfortunate or erring ones in the community. Many of these have had no true ideal of life given them. Following the example of the Master, the most far-reaching service can be given by going after the lambs that have gone astray. To do this, connections must be established that will give opportunity to know and reach these lambs that are straying from the fold. Wherever children are, the church must follow, for the missionary work that lies nearest to us must not be overlooked.

Playground Lessons from Trees[1]

By George Edwin Pickard

Photo by H. Hugo

The Vespers of a Tree

AMONG the many popular national movements of our day are two that have undoubtedly in them elements of permanent good and will reach far into the future. One is planting trees, the other is establishing playgrounds. These two movements are closely associated. Playgrounds are poor excuses without trees, and trees form one of the most attractive furnishings of all well-equipped playgrounds. Trees should become companions of children. William V. Kelley well says, "Trees are somewhat more than potential lumber." They furnish not only shade and beauty, but are objects for important lessons which, if properly taught, can never be forgotten by children. These lessons from the trees will enrich and develop their minds, and in after years will be not only sources of delight, but lessons that reveal God and his ways as do the leaves of Scripture. There are two things, declares Saint Augustine, which lead to God, Nature and Scripture. In all nature, is there any object better fitted to show us how God works in his world than in observing how he makes a tree? Is it any wonder that Shakespeare's duke, banished to the forest of Arden, found "life more sweet than that of painted pomp" within the court? There, in the outdoor life of that beautiful Arden, the duke finds

> "Tongues in trees, books in running brooks,
> Sermons in stones, and good in everything."

Is not every tree that grows in the children's playground as truly "a tree of life" as the trees that grew in Saint John's city? And are not the leaves of all trees "for the healing of the nations"?

Children should be early taught to read the leaves of trees as well as the leaves of books. Children, as well as poets, will come to believe that "leaves are God's love letters."

Here might be a good place to begin the lesson of leaves —point out to the children that books are literally derived from trees. "Leaves" of books derive their name from the leaves of trees. "Folios" were named from foliage. "Bible" is the Greek word for plant. "Book" originally meant beech. "Codex," the precious old manuscripts from which the Bible and other ancient literature were translated, means the stem of a plant or a tree trunk. "Liber," a Latin word meaning book, from which we derive our word "library," originally meant the bark of a tree. Paper comes from papyrus. If the children on the playground were shown how to write a letter on a piece of birch-bark, and then the origin of the words leaves, folios, Bible, book, codex, and library were explained to them, using the parts of the tree as object lessons, the interest would become intense, and ever after both trees and books would mean more to children, and nature would speak to them "a varied language."

Lessons of unselfishness and industry can also be taught from the leaves. During the growing season the leaves are as busy as any factory, and they are working for others as well as for themselves. Show the children a green leaf, explain to them that the little green granules are hard workers. They build all the green coloring of trees and grass and plants. These little points are tiny, individual factories, preparing the air that we breathe and all the food that sustains the life of man and animal upon the earth. We could not live without the companionship of trees. The little green granules take the poisonous gas from the air, and from this poisonous gas and the water from the ground they manufacture the foundation of all food. For many long ages, before man could live on the earth, these tiny green granules took this poisonous gas from the atmosphere and turned it into coal and other vegetable substances. After they had been at work long enough, they prepared the atmosphere on the surface of the earth for the coming of animal life. Now, these leaves take the breath from our lungs, the breath of animals, the poisonous blasts from the engines and furnaces of our cities, from the volcano's crater, and purify the air so that we can live healthful and wholesome lives. Men talk about the starch factories, but men only collect the starch that these tiny granules in the leaves of trees and plants have already manufactured. We could have no food without the assistance of these tiny little granules in the leaves. When we pray to God for daily bread he answers us by running these little factories in the leaves of trees and plants.

[1] Illustration from *Outdoor Men and Minds*, by William L. Stidger. Permission of The Abingdon Press.

If our children were taught this profound truth in a simple, tactful manner on the playground, would they not learn to love trees as their companions and to recognize God at work in his world?

How does God build a tree? He does it much in the same way as God and a teacher develop the mind of a child. The end of each growing taproot is gathering material in a most intelligent manner from the orginal elements in the soil; a thing we cannot do. But how is this material gathered in the dark soil, carried hundreds of feet up into the tree, and deposited to build a leaf or a blossom or a nut or a seed? In the springtime, when the tree is growing, it is filled with water-veins, like a city. The growing points of the roots are supplied with force pumps, and the water from the ground is pumped up into the tree. The leaves are also furnished with suction pumps, and they pull the water up. The growing points of the roots manufacture tiny little boats or barges into which they load the material that they have gathered from the soil. These tiny boats are carried up through the canals of the tree—the last half-dozen "annual rings." These boats do not go astray; the material loaded into them to make a new leaf is unloaded, sometimes hundreds of feet away, up in the branches of a tree where a new leaf is being formed. The material loaded and intended for a blossom arrives at the right station. The material for a nut or an apple or a peach is unloaded at the right place. Is it any wonder that the poet Joyce Kilmer says:

"I think that I shall never see
A poem lovely as a tree.

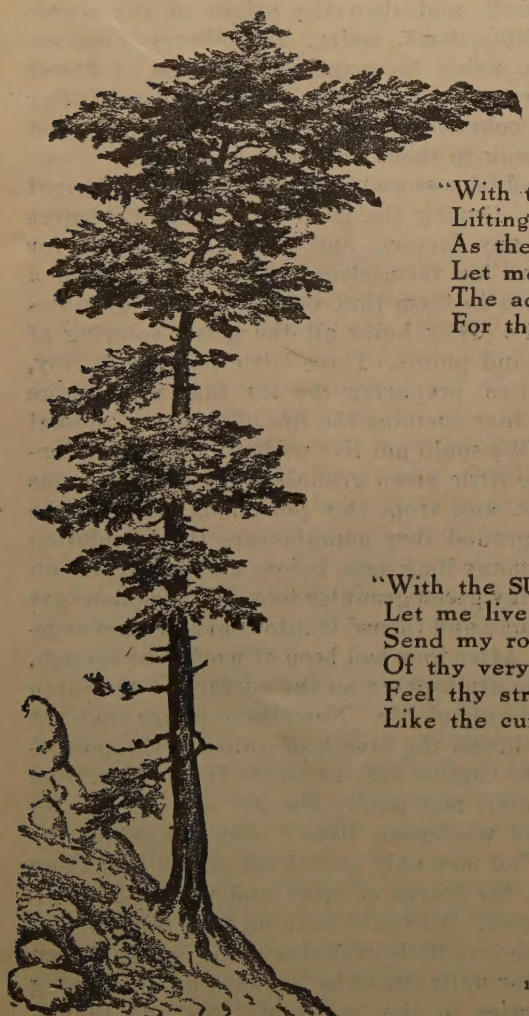
"Poems are made by fools like me,
But only God can make a tree."

Another lesson that might be taught the children on the playground is the lesson from the same poet in the same poem when he says:

"A tree that looks to God all day
And lifts her leafy arms to pray."

The leaves turn toward the sky and literally breathe in the elements. These elements received from the atmosphere are carried downward through the bark of the tree and mixed with the materials gathered by the roots. Neither the leaves alone nor the roots alone could gather the elements needed to build a complete tree. So children should not only be given physical and intellectual food, but should be directed toward God. They should learn to pray and receive the inspiration of God's Spirit. Men nor trees can live by earthly bread alone.

These are only a few suggestions out of the many lessons that can be taught children on the playground from the study of a tree, the only object of this article being to suggest that children should be early taught to love trees, to make companions of them, and that teachers can make the leaves of trees instructive in character-building as well as the leaves of Scripture.



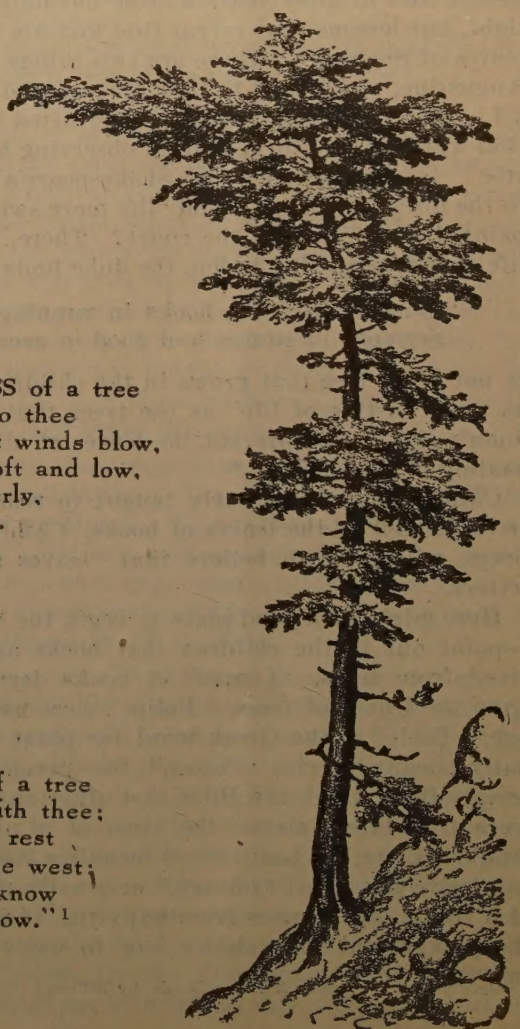
TREES

"With the REVERENCE of a tree
Lifting up its heart to thee
As the evening shadows fall,
Let me lift my heart in all
The adoration of a prayer
For thy goodness everywhere.

"With the STAUNCHNESS of a tree
Let me live so close to thee
I may feel when night winds blow,
With their whispers soft and low,
Thou art talking tenderly,
Like a father unto me.

"With the SURENESS of a tree
Let me live my life in thee:
Send my roots into thy heart;
Of thy very self a part;
Feel thy strength pour into me
Like the currents of the sea.

"With the CALMNESS of a tree
Let me rest content with thee;
In thy rest may I find rest
As the sun sinks in the west;
In thy wisdom may I know
It is best for me to grow."[1]



[1] In *Outdoor Men and Minds*, by William L. Stidger.
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Teaching Through Experience

The Keynote of the Religious Education Association Convention

By Herbert Wright Gates

WHAT hope is there for peace on earth and the establishment of a new and better world order other than through the effective practice of good will among men? Why, after all these centuries, have we so largely failed to achieve the effective application of this fundamental principle of Jesus? Why have we so easily relapsed from the idealism of a few years ago and slipped back into the old selfishness and exploitation of the weaker by the stronger? How may the tide be turned?

These were the questions that formed the undercurrent of thought in the discussions of the eighteenth annual convention of the Religious Education Association, at Rochester, New York, March 10 to 13. The convention was marked by a frank facing of facts and admission of failures combined with sure faith in the power of a wise program of religious education to find the way out.

The work of the Council proceeded from a clear recognition of the vital importance of early training and the preconceptions and attitudes produced thereby. Its general theme was "The Reconstruction of Methods in the Religious Education of Children Under Twelve Years of Age." This discussion was opened with a series of papers, most of them having been previously published in *Religious Education,* the official organ of the association, on The Present Situation.

These took the form of reports on studies of "Children's Ideas and Attitudes with Reference to God," some "Actual Social Reactions of Children," and "Social Misadjustments in Adolescence Due to Methods in Preadolescence." It was clearly shown that too large a number of children in our church schools are suffering under gross misconceptions of the true nature of God due to undue literalism in the teaching of Old Testament stories, that they are failing to acquire habits of cooperation with others or to make proper adjustment to life conditions. When religious teaching can leave a child with the impression that God "is horrid" or violate a boy's fundamental ideas of justice and fairness with the picture of a God who acts from motives of offended dignity or who shows undue favoritism, it is time to inquire into our methods.

This discussion was followed by reports of observations and experiments in method which have progressed far enough to point the way to better methods of teaching and which have also gone far enough to reveal the lack of suitably adapted curriculum material. These reports dealt with experiments in leading children to face problems in real life and solve them upon the basis of Bible teaching, helping children to work out their own programs of worship, projects in service, and so on.

Much interest was aroused by the remarks of Rev. E. G. Tewkesbury of Shanghai, China, concerning the methods pursued in the schools of the China Sunday School Union. They have worked out a method well adapted to the needs of Chinese children, teaching the Bible lessons by means of pictures, each of which presents an unsolved problem akin to the thought of the Bible lesson. These are discussed in the normal groups for the training of teachers who are led to work out the problems for themselves before they teach them to children, a decided improvement on the method which expounds the lesson to a teacher, to be passed on intact in the form of instruction.

The Council sessions culminated in two important papers on "The Personal Relation between God and Children," by Professor Edgar S. Brightman, of Boston University; and "The Place (or Functions) of Children in Society," by Professor Coe, of Union Theological Seminary. Both of these papers may be found in the February number of *Religious Education.* Professor Brightman emphasized five basic ideas, which he held should be taken into account in shaping our methods of religious education: (1) there is a God, (2) he is immanent in his world, (3) he is a moral God, (4) every person is immortal, and (5) no theory about God has a right to disregard the facts of experience.

Professor Coe stated the two main functions of children as first, "to supply fresh vigor for keeping human life going on the level that it has already attained," that is, to conserve the best that has been achieved by preceding generations; and, second, "to acquire during the plastic years, and to carry on into maturity, the habits, attitudes and the ideals that are required for the improvement of our modes of life." The second of these functions can be fully discharged only when the education of the child gives freedom, in play, in study, in personal relations, and in worship, for the exercise of choice, judgment, and action upon his own initiative.

Professor Coe followed this with another discussion, in the Department of Church Schools, of "Current Educational Theory and the Church School Curriculum," in which he emphasized the need for such a revision of our curriculum material as shall give more place to real experience and more carefully to eliminate that which can have no genuine relationship to the experience of the pupil.

This is in keeping with the findings of the Commission of the International Lesson Committee which recognize the need for material better adapted to train the child in missionary activity, social living, and worship.

Another interesting session of the Department of Church Schools was that upon "Education for World Fellowship through the Church" at which the papers by Dr. Florence Buck, Rev. Ernest Thomas, and Professor J. M. Artman brought out some of the failures and successes of our present endeavors, especially along the lines of missionary and social education.

We cannot congratulate ourselves upon making an entire success so long as we have children who substitute the accumulation of information about other children for the spirit of active cooperation with them, or the feeling of pitying superiority for that of brotherly and sympathetic love. Professor Artman used one illustration which can unfortunately be too easily duplicated, of a woman prominent in the work of a church who was perfectly willing to give money to work for foreigners at a distance but unwilling that any of them should come into

the fellowship of her own church and to whom the question "Are you willing that they should help you?" was almost an insult.

The session devoted to the discussion of week-day religious instruction was very largely attended and the reports showed most encouraging progress in the development of this work.

The annual report, by General Secretary Henry F. Cope, indicated that the Association has come surprisingly well through the difficult years of the war and immediately after. There has been a good gain in membership this last year, due in part to one factor that may well be noted here, namely, the increasing recognition of the value of the Association's services on the part of churches, schools, denominational organizations and other educational institutions. Many church schools are purchasing memberships for their leaders in religious educational work, thus securing to them the advantages of the monthly magazine, the leading authority in its particular line of investigation, and also of the annual conventions and the all-year-round services of the office and library. This last is an element in the service of the R. E. A. to the cause of religious education which is little noted from its very nature. The number of those who write to the office for advice in matters of religious education, for literature and helps in study and similar topics has steadily increased.

The investment of four dollars in such a membership is certainly worth considering by any person or institution interested in the more effective training of our children for that new day when good will shall be really practiced among men and when world fellowship and peace shall have become, not a beautiful dream, but a glorious achievement.

Education for World Fellowship

Declaration of Principles of the Religious Education Association, March, 1921 [1]

EVENTS in recent history have disorganized society so widely and deeply that any hopeful remedy for our present ills must penetrate the depths of human nature and quicken its profoundest impulses. Not merely a revival of religion is needed and an awakening of good will, but such a restatement of both as shall show religion to be supremely authoritative and good will to be as inclusive as the farthest boundaries of human life.

Now, as never before, it is imperative that men forego personal and sectarian prejudices and reorganize their fellowships on inclusive lines. Common children of a common Father in heaven, they must be impelled by a single irresistible demand to work together to rehabilitate the world and restore the kingdom of God. Whatever of mutual patience, of untiring effort, of personal sacrifice is required is now but our reasonable service.

To promulgate such principles and to find ways of making them operative is a demand which the present unhappy state of mankind brings with especial force to the Religious Education Association. The world catastrophe may be traced back partly to serious omissions and to wrong tendencies in human education. To religious education in particular belongs the initiative in the great task of recalling the human race to its lost ideal.

In this task we think first of childhood, for the greatest of all teachers said: "Except ye become as a little child ye cannot see the kingdom of God." We, who share the dream of prophets and of apostles of a day when men shall dwell together as brothers in the family of God's love, must begin with little children.

Too often, instead of protecting and maintaining the natural fellowship of childhood, our very education has built barriers, perpetuated classes, or indoctrinated snobbery. We here do highly resolve to keep the doors of childhood open to wide friendship and helpfulness. We shall encourage youth and those of older growth to make the most of a fellowship which reaches around the entire world. Only as the methods of religious education are reconstructed to secure right attitudes among children, however, can our dream be realized.

The child is born into the nexus of the family group. Therefore the home is potentially the cradle of that democracy which reaches out to world fellowship, and the failure of the family education is but injury to the world. The ideal home furnishes the child with a true experience of fellowship in which he is enabled to share. Voluntary participation in common problems, responsibilities, and pleasures develops the capacity for democratic action. Parents who are not autocrats, however kindly, but comrades older and more experienced, assist children to dispel selfishness and to cultivate cooperation.

But no self-centered home can assist in producing world-fellowship. Parental attitude toward household service or toward other nationalities in the community counts tremendously just because it is so unconsciously absorbed by children. Unprejudiced discussions of social problems and economic tendencies are important factors in producing constructive improvements in all fellowships.

The training rightly begun in the home must be carried forward in school life. We believe that the schools themselves should be the first to recognize that in the moral field only the right kind of knowledge is power. We insist that teachers shall learn to measure a pupil's progress, not by facts accumulated, but by actions and attitudes induced, especially on the side of personal relationships, both human and divine. This is as true for religious instruction as for any other.

All education, whether secular or religious, carried out with this aim must inevitably aid world-citizenship, not by suppressing or denying patriotic ties or duties, but by asserting ideals of world-service, by furnishing information which induces sympathetic understanding and by cultivating actual fellowship and helpfulness among those of different racial origins.

Both secular and religious schools should be inspired by a world-outlook and labor to dispel race prejudice. Nothing human should be foreign to them and every for-

(Continued on page 431)

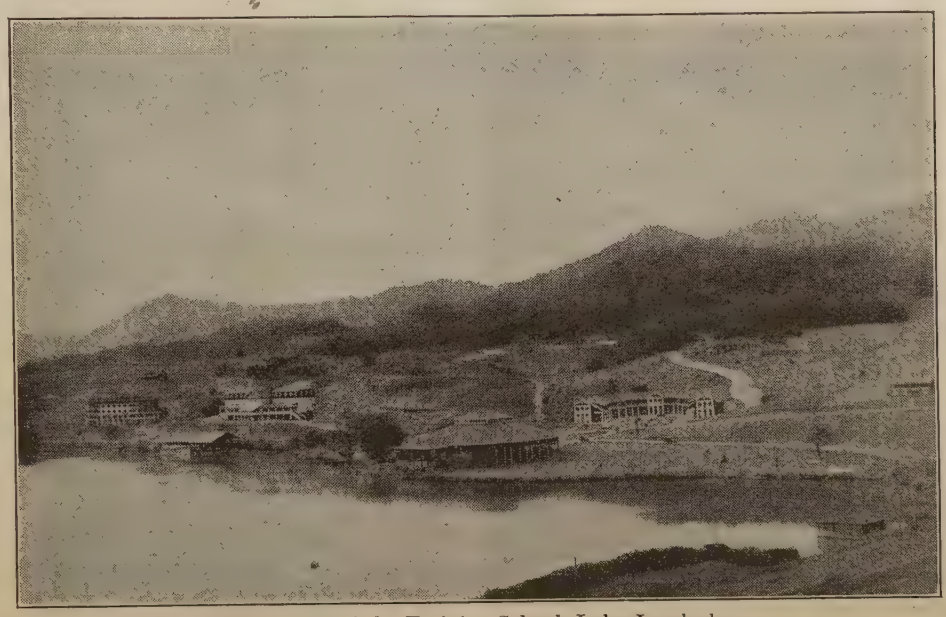
[1] Adopted by The Religious Education Association in Eighteenth Annual Convention, at Rochester, New York, March 10-13, 1921.

The Development of Training Schools in the Methodist Episcopal Church, South

By John W. Shackford

IMMEDIATELY after the adoption of the new standards for teacher training courses by the Sunday School Council at its meeting in Richmond, Virginia, January, 1916, these standards were adopted by the Sunday School Board of the Methodist Episcopal Church, South.

Two problems had to be faced immediately. The first was to create an interest in the more thoroughgoing form of teacher training; the second was to prepare a leadership which would address itself with enthusiasm and intelligence to the task of the actual work of teacher training on the new and more thoroughgoing educational lines now approved for church-school teachers.



The Home of the Training School, Lake Junaluska

Following the announcement of the new course, there was an immediate and marked increase in enrolment, but it soon became obvious that many who were willing to launch into a new course were still thinking in terms of the old, and were not prepared to make the contribution of time and effort necessary to do the work of the new. The first result, therefore, was a striking disproportion between the numbers of classes enrolled and the number of students who continued the study. There were a great many who still asked for something simpler, and who were obviously more concerned about securing a diploma than about learning how to teach.

The indication, on the other hand, was that where the new course was undertaken seriously it was not so difficult as to prove impracticable. Also a new enthusiasm was created for high-grade church-school work and a new desire for thoroughgoing preparation. There were many indications that the real difficulty was not to be found in the new texts, but rather in the lack of appreciation of trained teachers and in the absence of any consistent policy with regard to teacher training.

Developing an Educational Consciousness and Providing a Leadership

It became evident that the first great need was somehow to arouse an educational consciousness among those responsible for the policies of the church school. Obviously the training class in the local school would be made a means of training for leadership only in so far as there might be found those who already appreciated the need of such leadership and were willing to undertake the preparation of this leadership on thoroughgoing and educational lines. This was a major consideration.

Our Summer Schools

It was very evident that if this new consciousness on the subject of training the church-school teachers was to be created throughout the church, some new approach must be made to the problem of preparing our leadership. It was with this purpose of creating a leadership for the interpretation of educational ideals and for the promotion of new plans and methods of teacher training, that the Summer School for Leaders at Lake Junaluska was established. Beginning with the opening of the Southern Assembly in 1914, Sunday-school institutes had been held each year at Lake Junaluska and our Sunday School Field Workers had gathered there for conference and for the consideration of general plans for field work.

In line with this development and in order to make a beginning in the more thoroughgoing preparation of our church-school leadership, the Superintendent of Teacher Training in his report to the Sunday School Board at its meeting in August, 1916, recommended that beginning with the summer of 1917 there be held at Junaluska a model training school, covering the whole field of Sunday-school work. This recommendation was adopted by the Board, and the subsequent developments of our training-school work have been in line with its suggestions. The first session of the Junaluska Training School for Leaders was accordingly opened July 24, 1917. This school projected a series of courses covering the whole field as outlined by the Standard Course, and in addition subjects of a special and graduate nature. The plan was for a thoroughgoing school with methods of work very similar to those followed in college or university summer schools.

The first session of the school proved to be almost a startling success. The strongest group of Sunday-school

workers ever gathered in our church was brought together, and there was unanimous expression of enthusiasm for the new order of training provided by this summer school. While one-week institutes and a few schools of methods had been held here and there in the church, the Junaluska School for Leaders marked a new departure in offering specific credit courses under prescribed conditions of study, and in providing on its faculty some of the foremost available teachers for the subjects offered. The result was to lift the ideal of teacher training to a new plane.

The Headwaters of Lake Junaluska

Our Standard Training Schools

The service rendered to the students at the Junaluska Summer School was the first fulfilment of the purpose of the school. The second fulfilment was that this school immediately became an object lesson and an inspiration to our Sunday-school leadership in many parts of the church.

During the following autumn the schedule for a credit training school was arranged and a new school held in Lynchburg, Virginia, in January, 1918.

For the first time the Department of Teacher Training, which had heretofore issued the credits of the General Sunday School Board only on the basis of office examinations, agreed to issue its credits through an accredited school upon the basis of the approval of the instructors giving the work, upon the approval of the character of the work, and upon conditions under which it was done. During the succeeding months several other schools were planned, practically on the same lines as the school at Lynchburg, and were recognized as credit schools of the General Board.

Standardization of Schools

By the time of the second session of the summer school at Lake Junaluska it became obvious that it would be necessary to have some very definite standards to assist in the guidance of the development of the new system of credit schools. Accordingly, in the early days of August, 1918, a meeting of the Sunday School Field Secretaries was called for the consideration of a series of standards for all credit training schools. The result was an agreement as to the requirements for what are now termed "Standard Training Schools."

A Standard Training School is a school which, having met the requirements given below, is authorized to give the credits of the Department of Teacher Training to students completing courses of study offered in the school.

Requirements

1. Responsible local board of managers.
2. Instructors approved by the Committee on Departmental Work of the General Sunday School Board.
3. Credit courses to be offered in the schools.
4. Tests thoroughgoing and up to the standard of the Department of Teacher Training.
5. Adequate provision for the devotional and inspirational element in the school.
6. Detailed report of the work of the school filed with the Department of Teacher Training.

Flowers on the Lake Shore

The Spread of Standard Training Schools

Let it be recalled that the standards for credit schools were first determined in August, 1918. During the year following, twelve schools were held in which 2,216 students were enrolled. Of this number eight hundred and sixteen received credit. It should be understood that in accordance with the rules of the General Board, students may take only one course of study in these one-week schools, and therefore, that one credit represents the completion of a course of study of twelve recitations. It should also be said that many who enroll in these schools and who attend all the recitations

Members of the Virginia Conference School Playing Ball on Y. M. C. A. Island, Lynchburg, Virginia

and profit thereby are for various reasons not able to meet the requirements as to study, and that this, in large measure, accounts for the disparity between enrolments and credits. Again it should be said that these credits are not given merely as an encouragement to the faithful and the well-meaning, but, as in any other real school, as a certificate of attainment.

The Western Training School for Leaders

The success of the Junaluska school in the East suggested the need of a similar school west of the Mississippi. Accordingly, arrangements were made with the Southern Methodist University at Dallas, Texas, for holding the training school in conjunction with the summer assembly for the pastors of the Southwest. When it came to working out a joint program, it was discovered that the aims of the Sunday School Board for the development of leadership in religious education were so nearly identical with the aims of the University in planning for the Preachers' Assembly that a single program for preachers and laymen alike was found more practicable, inasmuch as the whole program was primarily centered upon the preparation of leadership for the work of religious education. The school which was held in June, 1919, had an attendance of approximately an equal number of preachers and laymen from New Mexico to Missouri. A thoroughgoing provision for study and instruction, in contrast with former institute methods and Chautauqua platform attractions, convinced those in attendance that a new and significant step in advance had been taken in helping in the preparation of religious leadership for the church.

These two schools, the one at Lake Junaluska for the East, and the one at Southern Methodist University for the West, have thus become the demonstration training schools in religious education for our church. To these schools are brought the foremost teachers and lecturers who can be secured in America.

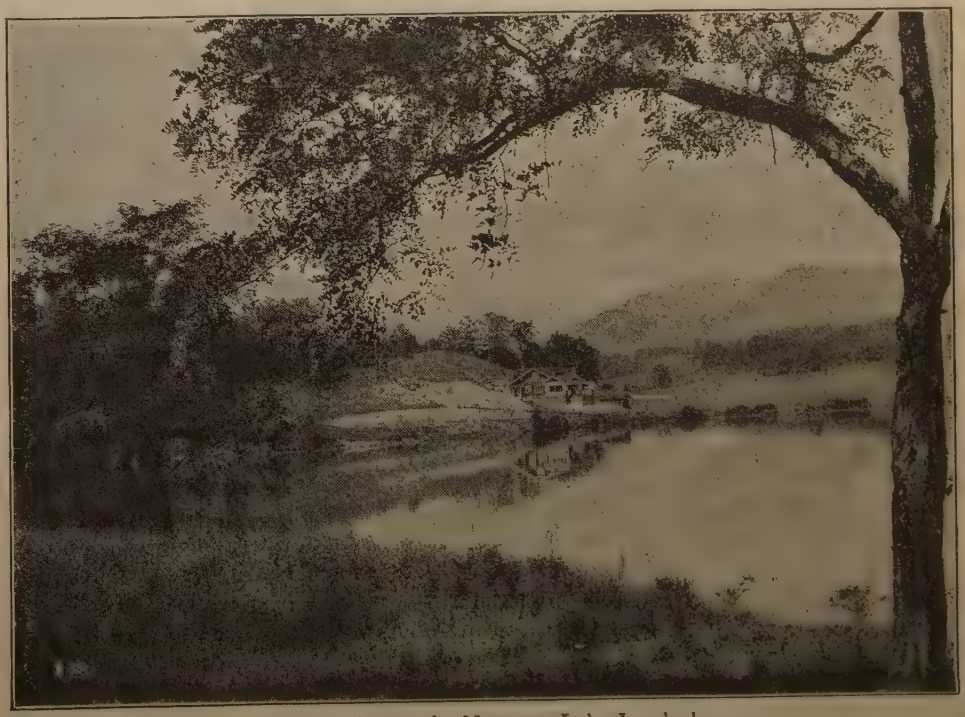
Different Types of Training Schools

Following the summer of 1919, Standard Training Schools began to spring up widely on both sides of the Mississippi. The new type of school in the West, in which the training school for lay workers was combined with the Preachers' Assembly, began to manifest its influence in a series of training schools which combined the principles of the training school with some of the elements of the old Preachers' Institute.

During the year Standard Training Schools of the following types were held:

1. *Conference and State Training Schools.* Training Schools were set up for entire Conferences, at which the plan of work was very similar to that done at Junaluska. Leaders were present from the entire Conference for full-time work. Some of these Conference schools were of the Western Training School type. That is, they combined the Preachers' Assembly with the training school, but in all instances the work done was in accordance with the requirements for thoroughgoing training school work. During that year ten Conference schools were laid as follows:

Virginia Conference, Blackstone, Va.
Florida Conference, Southern College, Sutherland, Fla.
Alabama Conference, Woman's College of Alabama, Montgomery, Ala.
New Mexico Conference, El Paso, Tex.
South Carolina Conference, Myrtle Beach, S. C.
Memphis Conference, Jackson, Tenn.
Upper South Carolina and South Carolina Conference, Wofford College, Spartanburg, S. C.
Pacific Conference, Berkeley, Cal.
Saint Louis Conference, Arcadia, Mo.
Kentucky and Louisville Conference, Kavanaugh, Ky.



Looking Across the Narrows, Lake Junaluska

2. *City or District Schools.* The difference between the city or district school and the Conference school is that in the Conference schools students are usually away from home with full time for the work of the school, while in the city schools students are enrolled in the school who may be otherwise engaged for much of the day and who, therefore, cannot devote their entire time to the work of the school. In the city schools only the minimum requirements for standard schools are met, so far as recitation and study are concerned. That is, only forty-five minutes are given to each recitation and one hour's study in preparation for each recitation period. In the Conference schools more time is given to study and to recitation and also larger provision can be made for lecture work.

From August, 1919, to August, 1920, the total number of Conference and city training schools was thirty. There were 4,650 students enrolled in these schools, 2,493 of whom received credits.

The Standard Training Schools that have been held and that have been planned for the years 1920-21 will number eighty or more. Of this number twelve are Conference or inter-Conference schools. The remainder are either city or district schools. There will be enrolled this year in these schools between 10,000 and 12,000 students.

Some of the obvious results of these schools are a marked strengthening of the training work in local churches and a wide-spread growth of interest and even of enthusiasm in the new order of training work. Not only there are many times more students being enrolled in the Standard Course as were enrolled in the old training course, but a larger proportion continue the study. There is an ever increasing addition to our force of strong, intelligent leaders who have committed themselves to the work of religious education with the seriousness of those entering upon a life work and a professional undertaking. Many other causes, of course, are contributing to this growth of interest, but among the outstanding influences in this direction is the system of training schools of the church, embracing the two demonstration centers and nearly one hundred Standard Training Schools.

The future plans of the Methodist Episcopal Church, South, for its training schools include provisions for strengthening and continuous development of its two summer demonstration schools at Lake Junaluska and at Southern Methodist University. The purpose will be to bring to these schools the leaders from the Conferences and prominent centers of the church, and then through these leaders, and in cooperation and advice with them, to develop an increasing number of the Standard schools until we shall be able to reach a large proportion of the leaders in our local churches. Through this means we expect to quicken interest in the training classes, and to stimulate the whole church to a new appreciation of the need and possibility of thorough preparation on the part of its church-school forces.

The Northfield Summer School of Religious Education

THE eighteenth annual session of the Northfield Summer School of Religious Education will be held at East Northfield, Massachusetts, July 21-28, 1921.

As in former years the curriculum will include courses of a sufficiently elementary nature to be of practical value to young people and others who have had little or no previous experience or training along religious-educational lines. It will also include some advanced courses suitable for experienced teachers, officers, and directors of religious education.

Both elementary and advanced courses in Beginners', Primary and Junior Methods will be given by Miss Elizabeth Colson of Brooklyn, N. Y., Miss Alberta Munkres of Boston and Miss Helen Caulkins of Boston, respectively. The "Methods" courses will also include the other departments of a standard church school, including organization and administration.

Biblical courses are to be represented by "Life of Christ" by Dr. Herbert W. Gates of Boston, "Old Testament" by Dr. E. S. Lewis of Cincinnati, and "Christian Fundamentals" by Rev. Frank M. Sheldon of Boston.

The Missionary and Social side of religious education will be set forth through "The Social Message of Christianity" by Mr. Sheldon; "Missionary Education in the Church School" by Gilbert Loveland of Chicago; and a course on the general principles of Missionary Education by Dr. Herbert W. Gates.

The subject of "Week-Day Religious Education" will be handled by Rev. Frank M. McKibben of Chicago, who is now directing with great success schools along this line in Evanston, Illinois. A somewhat advanced course on "Principles of Religious Education," by W. Vernon Lytle of Boston; "Religious Use of Music and Art" by Miss Edith Lovell Thomas of Boston; "The Ideal Home" by Mrs. Caroline C. Barney of Lynn, Massachusetts; "Story Telling" by Miss Colson and Miss Nannie Lee Frayser of Louisville, Kentucky; and "How to Teach Religion" comprise a group of general cultural studies.

Psychology is covered by "Religious Education of Adolescents" by Dr. Norman E. Richardson, head of the department of religious education at Northwestern University, who is also dean of the school, and by "Childhood and Religion" by Miss Nannie Lee Frayser.

Courses in Young People's Recreational Work will be directed by Miss Edith M. Kempthorne of the Camp Fire Girls and by Warren T. Powell of Chicago, who also will give practical instruction in handicraft and camping.

A new course on "Life Service Problems," aimed to show young people the opportunities for definite service in the local church and community, as well as in the broader field of country and world, will be given this season.

The whole classroom work takes place during the forenoons of each day, and the afternoons are free for recreation. The social program will be thoroughly organized under the direction of Mrs. Mary M. Russell of Boston. The evenings will be devoted to assemblies and inspirational meetings.

Hon. Robert C. Parker of Westfield, Massachusetts, is chairman of the Board of Management. All inquiries regarding registration rates, room accommodations, etc., should be made of Bryant Nichols, Treasurer and Registrar, 845 Tremont Building, Boston, Massachusetts.

Keeping the Child's Confidence

By Elizabeth Jenkins

IN a recent book of his, *The Child's Unconscious Mind,* Wilfred Lay makes the statement that often a child is spiritually orphaned at an early age by the breaking down of confidence between parents and child. To those of us who are concerned with the education of young children such a statement is most arresting. "Who is this man who ventures to make it?" we say, "and what does he mean?"

Elizabeth Gardner

Two Mothers and Their Families

Wilfred Lay belongs to the group of scientists popularly known as psychoanalysts which is making a study of early childhood in the effort to determine how tendencies become suppressed, and how misdirected toward ends characterized by unhappiness and inefficiency. Already their study has thrown considerable light upon the causes of suppressed and misdirected tendencies, this knowledge proving of special value to those who would "train up a child in the way he should go." Other groups of scientists are studying this problem also, but the psychoanalysts follow their own highly specialized method, although many of them, like Lay, have departed from the extreme teaching of Freud, the father of psychoanalysis. So Lay has behind him a considerable body of scientists, a fact which gives added weight to his statement that the confidence between parents and child often breaks down far earlier than parents even suspect, or realize is possible, thus leaving the child, as it were, spiritually orphaned, and that, unless he finds some one else in whom to confide, he is apt to become shut in to himself, a state of mind and soul which engenders unhappiness and inefficiency.

To say that confidence between parents and child is often broken down early in the child's life is to say that it had already become established, and this we know to be true, for the trust of the very young child in his parents is absolute. Nothing could be more perfect than the relationship between mother and babe. The child in his helplessness looks to his parents to supply all of his needs—body, mind, and spirit—and parents, *in so far as they know,* do supply them with a devotion, a self-sacrifice, worthy of far greater recognition and reward than is usually given. And yet this spiritual separation between parents and child too often takes place. How does it happen?

It happens primarily, we are told, because of the lack of sincerity on the part of parents—and others—in their attitude toward childhood. The child is sincere, is trusting, and because of that spiritual quality he evokes sincerity in those who take him seriously, that is, those who respect and obey the laws that govern his development, instead of treating him as a plaything subject to grown-up caprice. Jesus took children thus seriously, and, from the frequency and the way in which he spoke of them, it is plain that he inspired their full confidence and trust. This attitude in no sense robs the relationship between parent and child of joyousness. Rather it puts joyousness into that relationship, because it proves a veritable open sesame to child nature, freeing the child's personality with all its freshness and charm. Life holds nothing sweeter than this confidence a young child freely gives, and continues to give, to the one who meets it with sincerity.

This sincerity is the keynote of all the teaching that we do unconsciously, and is usually spoken of in such terms as personality, influence, atmosphere. We say that the young child should live in an atmosphere of love, trust, serenity; that his delicate nervous system is not sufficiently developed to meet conditions lacking these essentials. But even parents who sincerely wish to provide these cannot always do so; for, while they may be able to make their home life express love and trust, they are not always able to make it express serenity, partly because of temperament, partly because of circumstances which produce nervous tension. As a consequence young children often suffer from having to live in an atmosphere more or less disturbed emotionally, as with fear, anger, jealousy, worry.

In such an atmosphere children—even babes in their mothers' arms—become fretful, as has been observed time and time again. This is because a young child senses how people *feel* long before he knows what they mean by their use of voice, facial expression, manner, and long, long before he knows what they say. This susceptibility of a child, which causes him to *sense* a situation he does

not understand and to react to it, is something we grown-ups do not fully realize. Did we realize it, we would often act quite differently in a young child's presence, knowing that this unconscious teaching is by far the most important of all teaching. A happy, contented child, therefore, is a fairly safe sign that all is well in a household—all the things that really matter—that the atmosphere *is* one of sincerity, a sincerity that inspires confidence.

The same holds true with conscious teaching. Unless we have the child's confidence he will not express himself freely in our presence, and unless he does so we cannot guide his tendencies, for we do not know what they are, do not know which tendencies he is at the moment suppressing. This power to liberate a child's personality, to put him at his ease, is usually possessed by those who are sincere and sympathetic in their attitude toward childhood. Those who through ridicule or harshness drive a fault in are doing untold harm to a child. As Dr. Wm. A. White points out in The Mental Hygiene of Childhood, "Parents' ridicule of their child may permanently interfere with the child's power of spontaneous expression, making him unhappy, sensitive." Elsewhere we are told that the shy, diffident, retiring, unsocial child is often the victim of ridicule or of harshness, and unless he opens his heart to some one he may become shut in to himself. It is clear that we need to learn the difference between laughing *at* a child and laughing *with* him.

While this shut-inness may happen because of ridicule or harshness, scientists tell us that the most frequent cause is the parents' failure to be sincere in answering the child's questions as to the origin of life. This is a subject so long tabooed that a mother—to whom the request is usually made—becomes self-conscious and evades the child's questions, little dreaming that by so doing she is breaking down her child's confidence in her, and that it is a grave question whether it can ever be restored. She can hardly believe it possible that a young child is concerned about such matters, and she usually knows too little of science to be able to state the matter in a simple, impersonal way. But even so, if she is sincere with her child, she can give him the assurance that she is treating his question thoughtfully, and that in itself will keep open the channels of communication between them, which is, after all, the important thing.

The literature of today gives much advice on this subject. Dr. Henry F. Cope in *Religious Education in the Family* says, "Answer the child's questions as far as you know the truth, but express it in language comprehensible to the child. . . . Something is missing in parental consciousness when a child's questions are made a subject of jest." Wilfred Lay advises parents to give the information asked for, *but no more.* Experience teaches us that young children are so much more interested in how mothers of the animal world take care of their babies than they are in the origin of life, that there is usually no need to dwell on the subject. But it is of the greatest importance that the child's questions be met and answered in such a way that his confidence in his parents is strengthened, not weakened.

A New England friend tells the story of one of these shut-in children, a neighbor's little daughter, about eight years old, who in Sunday school had learned the verse: "Cast thy bread upon the waters: for thou shalt find it after many days." The next baking day she stole into the deserted kitchen, took one of the three freshly baked loaves of bread, and hurried to the duck pond. Breaking the bread into bits, she scattered them upon the water. Immediately the ducks dived for the big bits, and swam the surface for the small ones. So she returned to the kitchen for another loaf. Again the ducks ate greedily. Again she returned to the kitchen, the last loaf sharing the fate of the others. For days the little girl visited the pond, waiting, waiting. After what seemed to her "many days," she ceased her visits to the pond, and likewise her attendance at Sunday school. No one could find out why. The disappearance of the bread had been accounted for by the probability of a neighbor's dog having taken it. The little girl gave no hint of her part in its disappearance, and refused to explain why she had stopped going to Sunday school. At last her father said, "Let her alone, she'll come round." But it was months before she did, and then only because of the lure of Christmas exercises in which her friends took part. Years passed before she made a clean breast of it, and told that it was because she thought the Sunday school was teaching what was not true. The pity of it was that there was no one in the family in whom she felt free to confide her troubles.

How important it is that the inner channels of communication be kept open parents little realize until their child reaches adolescent years, and, as is natural at that time, begins to break home ties in an effort to live a life of his own. Then it is that parents crave their child's confidence as never before, and when the child is shyest of giving it, especially if that has not been his habit. To him his wish for independence seems natural, to his parents it often seems unnatural, for they cannot realize that it is time for him to begin to put away childish things. We remember the amazement of Joseph and Mary when, after several days' search, they found Jesus in the temple with the doctors; and how to Mary's "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing," Jesus answered, "How is it that ye sought me? wist ye not that I must be about my Father's business?" His answer is characteristic of youth led on by fast-forming ideals:

> "The little Road says, Go,
> The little House says, Stay:
> And O, it's bonny here at home,
> But I must go away."[1]

The youth seems so independent that parents are sometimes deceived into thinking that he no longer needs them, and yet the adolescent boy and girl need some one in whom to confide more than they ever have before in their lives. For during these years they are face to face with the three great decisions of life: the choice of a religion, the choice of a career, the choice of a mate. Many young people—mainly the ones shut in to themselves—cannot face these decisions with satisfaction, so become unhappy, inefficient, eccentric, nervously unbalanced, or possibly they may seek their satisfactions in dreams which more and more possess them. Thus they become a part of that tragic body of youth, the victims of dementia præcox, who constitute one fourth of the great group of mentally and nervously ill crowding our institutions, and outnumbering the students in all of the colleges and universities in the United States.

(Continued on page 431)

[1] Josephine Preston Peabody in *The Little Book of Modern Verse.*

A Summer Program for the Church School

By Allan Hoben

¶ July and August bring problems to the leaders in church-school work. Shall we leave the entire juvenile population wholly neglected in point of supervision and without systematic provision for the use of a full-time leisure imposed by school and labor laws? Mr. Hoben offers plans and suggestions which may prove helpful to those in the church and church school who are facing this problem.
The Editors.

DESPITE the fact that only a few of us are farmers we continue the rural-school policy which freed the children to help with the summer's work just as we continue to hamper our cities with rural legislatures or day by day maintain the general school recess for all grades and classes, blind to the fact that mob recess without organization, area or purpose is juvenile anarchy. Our summer policy on the whole gives us but a prolonged spell of this juvenile chaos and is due to the fact that we are so very faithful to the past. However, being God's chosen people and the efficiency experts of the world, why worry? Yet, when you come to think about it, worry has a very causal relation to progress.

In thinking of a summer program for the church school one needs to bear in mind the various types of parish to be served. The suburban type and the favored residential section with their summer exodus must not be confused with middle-class areas of a semi-commercial and industrial character, with the depressed sections of the large city, or with the small detached town of several hundred or several thousand people. In every case the local church has to do with a community whose economic status, cultural development, racial composition, cooperative experience, and institutions, both mental and organic, dictate very much as to program. Besides this the availability of adequate equipment and personnel condition every experiment.

For purposes of simplicity it may be well to dismiss from the present consideration those well-to-do residential parishes where the social efficiency and means of the people are such as to provide a summer plan for the children family by family. For practically all of these there will be travel and summer-resorting to a degree that frustrates any significant parish program. In such places the church school virtually disappears to reassemble when the public and private schools resume work in the early autumn.

Lack of Summer Program a Calamity

We wish therefore to center attention upon those communities whose children will for the most part remain at home during the summer. Parishes of this sort outnumber by far those that are characterized by summer migration and constitute a great field for the church school. The assumption of public education that these children are non-existent during the summer or that the educational process ceases to be a public duty from June to September does not alter the fact that life and learning go on for better, for worse; and that noxious weeds grow rank when cultivation ceases. The pitiful emptiness of the summer program is, I think, one of the greatest calamities ordained for American children.

The Church the Best Pioneer

Of all institutions the church has the best chance to pioneer something better. Her very freedom to experiment without the slow and formal assent of the taxpayers should show itself in this period of the year when voluntary education may be given a trial. The optimistic vision of children seeking knowledge in free association with choice adult leaders, of open-air schools, of expression as contrasted with repression, of using nature's immediate material rather than books alone, of personal, formative contact sufficiently intimate to shape life, of specific tutorial help that will count in school grades recovered for the slow or gained for the competent, of an atmosphere of worship and joy and an enrichment of a sense of the Divine, of the mastery of biblical literature and information, sacred music, better manners, sound citizenship, play, work and health—all of this radiant ideal, so little realized in the common schools, invites the church school with irresistible charm.

Now as a matter of fact the Vacation Bible School has for some years responded to this call and with marked success. It has pointed the way for a general summer policy for the church school, and the time is at hand for a wide application of its method both geographically and educationally. For the average community is almost as impoverished by the shutting down of the public schools as were those less fortunate districts in which the Vacation Bible Schools began. Thousands of small towns are inert and deadly to both thought and morals during the summer. Why not extend and improve the Vacation Bible School until we have simply the church school in summer session with all the happy recreative features of the Vacation Bible School but with more of real tutorial value such as will be recognized by the public-school people? I rather think that "Bible School" as used in this connection is something of a misnomer and is perhaps prejudicial to the largest service that might be rendered.

The present time seems very favorable for advance. Week-day church schools are forming contacts with the public-school population. Scout and Camp-Fire organizations are at hand with technique and programs adapted to summer use. The public is conscious that we need more of moral and religious training and knows that the unorganized summer period is very demoralizing. In addition to this we may note as favorable to the experiment the fact that the teachers are free from school routine, college students are at home, high-school graduates are available and capable if under good leadership, church plants are ample and cool, overhead expense for heat and light is nil—in fact everything seems promising if only the leader, the plan and the funds can be had.

Leadership

As for leadership the pastor may or may not be the logical person. If he knows modern educational theory and practice, organized play and settlement methods and is public spirited and successful in boys' work; if he is so taken with the idea that he prefers this sort of experiment to the accepted idea that pastors should vacate and that religious institutions should diminish their work rather than redirect and adapt it for the summer season—then what better leader could be asked? However he may be tired out and may not have had this experiment in mind early enough to permit taking his annual vacation some time between Easter and the close of the school year. In this case there may be the associate pastor or a progressive public-school principal or teacher who is altogether for the idea. Good leadership will be half the battle.

The committee in charge might be the employed leader, as chairman; one member of the local school board, if he qualifies; the most capable and interested layman of the church and the most capable and interested woman of the church. Perhaps the initial experiment should be definitely that of the local church and not a joint attempt of the churches or a community movement. In this respect the method might differ from that of the Vacation Bible School, but at the outset we do not desire great numbers or the limitations that would be imposed by a number of divergent religious groups. The process of

subtracting everything that is not had in common might result in the commonplace. Later on quantity production may be taken up, but this first year quality is the thing.

Perhaps it would be well to limit the enrolment to kindergarten children and those in the grammar grades. Pupils should be secured in advance by conference with the parents, public-school teachers, Sunday-school teachers and with the children themselves. The plan should have the free assent of the children, the backing of the parents and the endorsement and financial support of the church.

The Curriculum

The extent and variety of the curriculum would be limited not only by the size of the child constituency gathered but by the church appropriation as supplemented by gifts from interested parties. Perhaps the day is not far off when churches will appropriate annually a suitable sum for experiments in church work. A plant providing kindergarten quarters, an assembly room and class rooms would be adequate when supplemented by a good garden plot and the use of a playground.

In order not to leave the idea altogether vague some suggestions as to curriculum and schedule are in place, although apart from the actual study of a definite parish these cannot take on rigid form. The kindergarten would operate each morning except Saturday from 9 to 11 o'clock and on Sunday it should be placed in the period 10.30 to 12 so as to relieve the worshiping parents of the care of the little ones. The main school above kindergarten grade assembles for worship at 9 o'clock and is broken up into instruction classes at 9.30. No class should exceed ten in number and such subjects as reading, writing, drawing, arithmetic, geography, natural science and history might be offered. The subject groups should be arranged in the light of prior conference with parents and school teachers so that what is most needed by any given child may be secured and may have constructive relation to his general schooling.

Nature study and gardening might follow for the next hour, until 11.30. The gardeners work their plots which must have been begun some time prior to the opening of this summer session of the church school. I have noticed that very many of the garden experiments undertaken by direction of the public school are neglected or abandoned with the close of school, thus defeating the object, and it is clear that the church school could be an efficient continuation agent in this beautiful work if care were taken to make connection through the public school with the children involved. Those children who have no plots can be engaged in actual experiment in natural science, in the collecting of material afoot and in training in observation. At 11.30 the school reconvenes to wash up and to take twenty minutes drill in sacred music before dismissal.

I think that the pupils should come back in the afternoon, say at 2 o'clock, that those of twelve years of age and over should have training in Scout craft and Camp-fire craft and that those immediately below that age should have manual work as in modeling, weaving, sewing, mending, darning, cobbling, and simple cooking if it can be arranged. At 3 o'clock comes the story hour carrying suitable biblical material and other noble literature of heroism, service, and fidelity. Sometimes a specially trained group dramatizes a great story. By 3.30 or 4 o'clock all repair to supervised games on the playground and are there until 5 o'clock. This period serves also for swimming lessons, so that being taken group by group it is hoped that all the children will have learned to swim by the end of the term.

Out-of-Door Features

There are many other attractive features about the school, for the daily program may be altered according to weather conditions and the facilities at hand. A picnic in the grove or park, an automobile outing to some place of historic or scenic interest will not be unusual. Camping and hiking experiences for the real use of Scout and Camp-fire ability will be in order from time to time. Then also a very lovely college woman plays the game of housekeeping and household manners in the Ladies' Parlor. She teaches the art of courtesy, happiness, hygiene, the use of table utensils and the appreciation of pretty things. Sunday morning the children come to church and sing the great sacred music they have learned, and perhaps some Sunday the church holds a vesper service in a grove near by where the children sing their anthems. It should be understood also that on Friday morning at the hour of the instruction classes the pastor of the school has a class in the essentials of Christianity, and that all the children of the two upper grades are in this class unless in any case the parents have requested otherwise.

The paid members of the staff are probably the principal, organist, choir master, play director and kindergartner. It is hoped that the other tutors will serve without pay and that college women, high-school graduates or seniors will freely render this service. It may be possible also to avoid expense for extra janitor service, the excess work being done by committees of children under the direction of the regular church janitor. This would be sound education. But whether we create little expense or much it seems well to push into this unoccupied mission field, for money is very cheap compared with children and in the face of a world that threatens to go morally bankrupt.

Some Factors Involved in an Adequate Program of Christian Education for America

An adequate program of Christian education for America would provide equality of opportunity for Christian nurture, instruction, and training for all the children and young people of every American community and rural district.

This, among other things, would involve provision for

(a) A well-housed and well-equipped standard church school (Sunday or weekday or both) within the reach of every American boy or girl.

(b) A minimum standard curriculum of graded instruction, with properly qualified and accredited teachers, for every such school.

(c) A minimum standardized church school institute or training class within the reach of every pastor, teacher, and officer every year.

To accomplish these aims it would be necessary to secure effective interchurch cooperation on the following points:

(a) In the more complete and more economic utilization of present buildings and equipment in every community and district.

(b) In properly locating housing and equipping, as well as in the maintenance of new schools with reference to the total needs of the community as a whole.

(c) In the introduction and use of a standard curriculum of instruction and service activities in the religious-educational program in every community.

(d) In the systematic planning and conduct of institutes and training classes for pastors, teachers and other religious leaders of every community and rural district.

(e) In the establishment of courses of study and departments of religious pedagogy in colleges and universities throughout North America.

It would further be necessary that there be a constant intelligent readjustment of both curriculum and organization of the religious-educational program so as to minister with equal effectiveness to the needs of pupils and students of different ages, environmental surroundings and grades of natural ability.

HENRY H. MEYER.

Fellow-Laborers with God

THERE is a magnificent appeal in Saint Paul's idea of Christian men and women as fellow-laborers with God, fellow-builders, fellow-creators. And never was it more true than today, when the church is rising to meet its task of the religious education of America's youth. For religious education means all this: An ideal—beautiful, divine, transcendent—which is at the same time a goal of conscious, steady, persistent effort; a future which is to be better than either present or past; a salvation whose reach is as wide as the human race, and embraces every child of man; a task which we share with God himself.

FREDERICK C. GRANT.

Joint Promotion in State Field Work

Common Promotion in Summer Schools

By I. B. Burgess

From a Paper Presented at the Meeting of the Sunday School Council
Indianapolis, January 18–20.

AS Education Superintendent of the New York State Sunday School Association, it was part of my duties last year to organize a Summer School for Sunday-school workers. After careful consideration it seemed best to locate that school in Saratoga Springs in the eastern part of the state. Although, of course, we would have been glad to have people resort to this school from all over the state, past experience showed that it would be impossible to get many people from distant points. While it was my business to get as many students to attend our own school as possible, it seemed to me that I also should try to get as many as possible of our Sunday-school workers into summer schools during the summer of 1920. The most essential thing was that they attend some good school. If they did that they would help themselves to greater efficiency and thus help the cause represented by the New York State Sunday School Association.

I therefore secured facts as to other summer schools that were of excellent character, and accessible to our New York constituency. Many of these were located at such points that they might be attended by those to whom the Saratoga school was too distant.

One school conducted by the Auburn Theological Seminary, but entirely undenominational in its faculty and teaching, has been located for eight years at Auburn. The Baptists conduct a school somewhat south and west of Auburn at Keuka Park. The Methodists have a school at Syracuse, and the Presbyterians a school on Long Island at Stony Brook. The New Jersey School of Methods has been conducted for years at Asbury Park, New Jersey, which is nearer to southeastern New York than is Saratoga. The Episcopalians have two schools—one at Geneva, New York, in the buildings of Hobart College, and another on the grounds of Princeton Seminary, Princeton, New Jersey. Both of these are accessible to New York Sunday-school people. Last of all, Bible Study Courses, and also this year, Courses in Psychology and Departmental Work, were conducted at Chautauqua, New York, in the extreme western part of the state.

My plan was to secure the facts about all these schools and state them briefly on a six-page folder. These folders were not only distributed at conventions outside of the territory naturally tributary to our own school at Saratoga, but sent to every pastor in this territory so far as we could secure his name. This effort seemed to be very much appreciated by the various summer schools in the interests of which it was made, and the enlarged attendance at several of these schools may perhaps have been in some degree attributable to this effort of our Interdenominational Association.

A much closer union in the work of promoting summer schools is desirable for the following reasons:

1. A summer school is a large proposition, and seems to be growing more so all the time. The travel expense of teachers has mounted, and the sum which they should receive as compensation is also larger. At the same time the number of teachers required has increased. It is not enough in these days to have one teacher for the whole Elementary Division. If the work is to be specific and helpful in the highest degree, there must be a class for beginners' teachers as well as for primary. Not only so, but we are coming more and more to feel that a diploma should not be given for a single summer's work covering a week or two weeks. There should be study between the sessions and a progressive course leading on to ever increased efficiency. This requires that in each department there should be an elementary and an advanced course. The system of cycles will help very much in the advanced work, but those best acquainted with the situation feel that those with the least training who resort to such schools should always find a rudimentary course covering all the great essentials.

In addition to this, new subjects have come to the front such as the study of Worship, the study of Play and Recreation, the study of Pageantry and the Drama. It is very easy to see that twenty-five or thirty teachers might be needed in the thoroughly developed summer schools which would provide for all the needs of workers and for progressive work on the part of each for ten or fifteen years. In such a fully developed school there should be at least three hundred pupils for practically the full period of the school. If this number is not assembled, some of the more advanced classes will be so small as to make their conduct extremely expensive.

In estimating the expenses of the summer school, I fancy that denominations and State Associations are somewhat prone to neglect the salaries of their own workers employed for the period of the school. In any exact computation, the time taken by the workers regularly employed in planning, in advertising, in managing and in teaching, should be charged up to the summer school. If these workers were not thus engaged, they would be giving their time and energies to some other work. Three to five thousand dollars as a budget of such a school should not be considered too large.

It should also be remembered that conducting a summer school is a hazardous undertaking. It depends for its success not only upon good teaching, but upon exceptional ability both in advertising and management, and also upon various external circumstances quite beyond the foresight of the keenest intelligence; for instance, the infantile paralysis of 1916, or the submarines off the sea-coast in the summer of 1918. There should be, therefore, back of every summer school, a financial background strong enough to stand an occasional deficit. The hazardous character of summer-school work might be illustrated by the large number of schools that have flourished for a time and then either suffered relapse or entire extinction.

2. A study of the enrolment shows that a

Society cannot insure to every child a good home, a devoted and intelligent mother, and a wise and provident father; but society can insure to every child a good school and a competent teacher. This is by all odds the most direct and effective channel through which the forces of social control can operate. To provide these advantages is by all odds the most serious of social obligations. Furthermore, by making such provisions now, the proportion of good homes and wise and provident parents will be vastly increased in succeeding generations. Investment at this point will not only return large dividends in the immediate future; the interest will be compounded at a rate unparalleled by any considerable form of material investment. — *The Journal of the National Education Association.*

very large proportion of the attendance of the summer schools comes from a radius of one hundred miles. Through the kindness of the management of several schools in sending me the names and addresses of their students I am able to give the following percentages: At the Presbyterian school, Stony Brook, Long Island, last summer, sixty-one per cent came from points within one hundred miles; at the Interdenominational school at Auburn, seventy-two per cent; at our Saratoga school, sixty-seven per cent; at the Baptist school at Keuka Park, eighty-nine per cent; at the Methodist School at Syracuse, seventy-one per cent, and at the Asbury Park school in 1918 (I haven't the 1920 names at hand) eighty-seven per cent.

These facts have a very distinct bearing upon the question of how far any one denomination can provide for its own constituency through schools conducted by itself. It would hardly be practicable, I suppose, for even our strongest denominations to have more than one summer school in a state, but a single summer school in very many of our states would not begin to meet the needs of the whole. It is three hundred miles from Albany to Buffalo in my own state, and much of New York lies to the west of Buffalo; while it is one hundred and forty-two miles from Albany to New York City on the south, and one hundred and ninety-one miles from Albany to the northern limit of our state at Rouses Point. About two-thirds of the Sunday-school population of New York State belongs to the three strongest denominations, viz.: the Methodists, Presbyterians, and Baptists. On the supposition that the whole constituency of these denominations was served by a single school, there would still remain one-third of the population unprovided for, but this one-third scattered over the whole state, as it would be, would not furnish a sufficient constituency to enable an Interdenominational organization to conduct a first-rate summer school. And only an Interdenominational organization will meet the need, for experience has shown that a denominational summer school or institute will not enrol any large number from other denominations, no matter how excellent its faculty or how warm its invitation to everybody.

There is very real danger that denominational schools may be so located that while they do not fully provide for their own constituency, they will so draw away from a possible Interdenominational effort that it will be impracticable for such an effort to succeed. The tendency is to keep all the schools relatively small.

To make the matter concrete, the Interdenominational school at Auburn has, twenty-five miles east of it, a Methodist school; twenty-five miles to the west of it, an Episcopal school, and fifty miles to the southwest, a Baptist school. Now is there not danger that the Auburn school will draw away enough Episcopalians, Baptists, and Methodists to detract from the success of each of these denominational schools, while the natural withdrawal of Methodist, Baptist, and Episcopalian pupils from the Auburn school to attend the schools of their own denominations will make its numbers so small as to increase the difficulty of maintaining it?

3. The managers of these various schools attempt to cover too much ground in their search for students. This is because a State Association or denomination feels that it can sustain but one school in the state and tries to cover the whole state, and the obvious result is that only a small number of the schools are represented at the summer school, and the schools represented are apt to be those which need the teaching and inspiration of the summer gathering least. The promoters simply gather the fruit in handfuls where handfuls can be gathered, but do not pick the apples one at a time. This is reflected in the small number of Sunday schools represented in our summer training schools. The school of which I was Dean last summer had eighty-eight schools represented with over one thousand, five hundred Sunday schools within a one hundred mile radius. A neighboring training school in another state of about the same enrolment, had fifty-seven schools represented.

If anybody needs the summer school it is the little isolated, rural Sunday school. Such a school suffers from lack of impulse, leadership, skilled guidance, and wide outlook. The most effectual way I know to vitalize such a school, is to get two or three representatives from it to a summer training gathering, but unhappily the number of small rural schools represented in the enrolment of our summer schools is usually small.

Now, what should we do in view of the three outstanding facts mentioned above? I would have all the denominations get together and shape up a summer-school policy, such that the ground would all be covered, and the needs of all Sunday-school people really met. This would involve locating and relocating schools in such a way that no Sunday-school worker would be more than one hundred miles from such a school. For instance, take the State of New York. I would have one school in eastern New York, one school in central New York, one in western New York, one in northern New York or at some near-by point in Canada or Vermont, and one in southeastern New York or some near-by point in New Jersey.

If these schools were sustained by all the denominations unitedly, it would be possible to advertise far more extensively and also at very much less expense, for each one of these schools, working in harmony with the others, would have its definite allotment of the six thousand schools in the state, and would send out its literature and its visitors only to those schools. As a consequence, it could touch them more frequently and with a stronger appeal. This stronger appeal in actual practice means visitation, and repeated visitation, if necessary. In my judgment, we have not yet begun to realize what can be done by close, intelligent appeal, reaching to the remotest corners and the smallest schools. We have not gone "into the highways and hedges and compelled them to come in," if we may quote the Master's words in a new connection.

Our own system of divisions in New York State, which consists in grouping two, three or four counties together, with a competent full-time man in charge of each division, is beginning to open up some vistas along this pathway, and we are hoping to demonstrate this summer what can be done by intensive promotion within the limits of three rural counties which are anxious to sustain a modest summer school.

Objections.—Probably your thought has anticipated some of these objections. It will be said that every denomination has its own program to put over and its own family feeling to maintain. Would it not be possible to have a course or perhaps a group of courses conducted by denominational representatives in each major school treating in a systematic way the history, doctrines, distinctive policy and program of the denomination? This, while all denominations enjoy that larger part of the program having to do with the principles of teaching, Bible exposition, and close departmental work. There is precedent for such an arrangement in the union efforts in foreign lands to maintain high-grade colleges and medical schools by joint contribution. We have the same thing at American educational centers in the maintenance of the denominational theological seminaries, or certain theological classes on the campus of an undenominational university, or even within the university of another denomination. For instance, the Disciples and Congregational Divinity Schools in connection with the University of Chicago. There have also been, in a few instances, denominational classes in community training schools, as for instance, Episcopal classes studying the Christian Year.

Another objection would arise from the unwillingness of the denominations to turn over so large an enterprise to our International Sunday School Association, or its state auxiliaries, as at present officered and managed. The reluctance along this line should not, I think, retard a desirable change. There will be some way to divide the work or strengthen the workers, and ultimately to secure commanding ability which will make such union efforts obviously practicable. There is good work for all of us to do, and we shall more and more be willing to work wherever the good of the cause demands without too much attention to precedence or external awards. We can do something to avoid conflict and waste at once, even though we may not be able to carry out the whole policy. We

ought not certainly to be clouded in our thought by looking upon the International Sunday School Association as it has been in the past. We are all hopeful, I am sure, that the recent change in the composition of our International and State Executive Committees will not only diminish waste and friction, but give us immensely greater reservoirs of wealth and human ability to draw upon.

This brief paper is necessarily only an introduction. There are other duplications under our present system which have not been discussed here. A denominational officer tells me that the attendance of students at the summer school in which he was interested was not so much cut down by the competition of a neighboring interdenominational school as it was by the assemblies of young people's societies of his own denomination. This competition is a very real one. The training school for Sunday-school workers must be, to a large extent, technical, a place for close application and high pressure, if you will. The assembly of young people's societies is not so much distinguished by these qualities.

Is there not some combination of courses or arrangement of time, or perhaps, I might better say, blending of spirit and purpose, which will prevent this existing conflict and duplication, in the present system of summer-school work?

A Common National Program of Religious Education

Special Summer Sessions and Related Activities

By Thomas S. Young

From a Paper Presented at the Meeting of the Sunday School Council, Indianapolis, January 18–20

TWENTY years ago in New York City was held the first Daily Vacation Bible School. The first school was a gathering of street children for the particular purpose of giving them a cool, safe place for supervised activities under religious influences. It was not an industrial school nor was it a school in any well defined sense. It was a new conception and met with unqualified success from the first.

During most of these twenty years the movement has kept pretty closely to the early conception. Only in a very gradual way has it taken on the characteristics of a real school. It has been within the last five or six years that the attractive power of the movement has proved to be sufficient to sustain real educational values. In still more recent years it became clearly apparent that the movement was just as successful among children in good residential sections of large cities as in the densely populated lower sections. In fact, in communities of every type it has proved a success.

The work last summer showed a great advance in numbers of schools held and in quality of work done. We are safe in estimating that there were more than two thousand schools with an average attendance of at least fifty each. One noticeable thing has been the increased number of pastors who have supervised or worked in their own schools. These schools have been held in the open country, and in every other type of community regardless of character and density of population.

Types of Schools

There are three types of schools, as to supervision, being held. The Community School which has been controlled by the International Daily Vacation Bible School; the Community School supervised by city or country Sunday School Association; and the school supported and directed by a denomination. The Denominational School has usually had nothing of a denominational character in its teaching, and has been freely open to and patronized by children of all denominations and classes in the community. Such schools have been denominational almost wholly from the one standpoint of a particular denomination assuming responsibility for support and conduct.

RESULTS WORTH WHILE

The Daily Vacation Bible School teaches Christian Americanism.

It takes the children off the streets.

It turns surplus energy into constructive channels.

It brings children into happy contact with the church.

It teaches as many Bible lessons in six weeks as the Sunday school could in seven months.

The teachers are brought into contact with social conditions.

It gives the church in a foreign community a way to the hearts of its neighbors.

There are three types of curricula in use. The Community Schools have quite commonly used the curriculum provided by the International Daily Vacation Bible School. This curriculum has made no attempt at graded or even departmental schools. Some material has been provided for the Beginners' Department. This type of curriculum contemplates craftwork, selected almost wholly from the standpoint of interest, with little or nothing of relation to the Bible lesson, the craftwork section of the school occupying the major portion of the time.

The second type is that of the Vaughn program or Vacation Week Day School. This curriculum is graded and follows very closely the plan and methods of the public-school system. There are but few schools of this type.

The third type in the matter of curriculum is that of the Denominational School. This school is usually carefully departmentalized, sometimes being closely graded. The particular curriculum selected may be any one of a number of more or less incomplete courses promulgated by various workers.

A fourth type of curriculum is needed; that is, one that while not denominational shall be carefully departmentalized, and form a three-year cycle. Such a curriculum would unquestionably commend itself to practically all the community schools supervised by the Sunday School Associations, and to very many denominational schools as well. This fourth type of curriculum should avoid in presentation such a duplication of the work of the public school that pupils fail to find a lure in the work. On the other hand, the expressional work must avoid disassociation from the lesson material. This curriculum will seek to provide real expressional work for the lessons of the day. Three principles should be given consideration in the selection of proper expressional activities. So far as possible it should reinforce the truths of the current lesson, or of the theme of a section of lessons, or have altruistic value. The craftwork of the past has had little religious educational value, both because scant attention has been given to these principles, and because the work itself has often been carelessly done. A fourth principle should be given consideration in selecting expressional activities. How may right conduct and social relations be given emphasis? This will be a new field.

Teachers' Preparations

In connection with the Daily Vacation School of the past, it has been customary to hold a preparatory school for workers in each locality. These schools are usually held for a few days immediately preceding the opening of the local school. The immediate object is to train the various workers for the actual details of the work to be done. This has been a very important and

successful method of preparation, but it has failed in reaching any large number of persons and especially pastors, who should be preparing themselves for the positions of supervisors in connection with the movement. The past year an effort has been made to establish, in connection with our Christian schools of higher learning, brief courses of intensive training, intended especially for pastors, but also intended for persons looking for employment in their own churches especially, as supervisors or principals. No one thing is more apparent in this movement than that if it is to become a permanent institution in the church there must be prepared local workers trained in this special line. The strategic man for this work is the pastor. Probably more than one-half the pastors of churches where schools have been held were the best individuals to supervise their schools, providing they could have secured the necessary training. It is also true that in this training of the pastors a great service will be rendered the local church. One of the weakest points in the movement at the present time is the importation of salaried workers. Wherever a school is primarily dependent upon such workers, there is apparently little or nothing of permanent value to the church in the work. Of course it needs to be borne in mind that this work is primarily for the child, and not to build up the church, but these two are so interrelated that if one fails, little will be accomplished in the other. Nothing in the line of conserving results is attempted by such a church. The chief source of supply for teachers in the Daily Vacation Bible School should be the churches of the community cooperating in the school. Experience has proved in some of the most difficult fields that where an earnest effort is made to secure workers from cooperating churches, it can be accomplished, and a large portion of them without salary.

Attendance

We need to recognize in this movement the difference between figures which represent an inflated enrolment and the actual enrolment as compared with the average attendance. It is found in very many of the communities where the school has been well advertised that during the first week especially, large numbers of Catholic and Jewish children will be in attendance. This will oftentimes give an enrolment to the school during the first week and possibly extending into, or through the second week, far beyond the actual enrolment of pupils, the major portion of whom will find it impossible to remain in attendance throughout the term. The larger number of these Catholic and Jewish children will be withdrawn before the end of the second week. To illustrate: a school made a report of enrolment of two hundred and twenty-five with an average attendance of sixty-five. Investigation showed that the two hundred and twenty-five were composed quite largely of Catholic and Jewish children, and that the remaining enrolment would probably not exceed eighty-five to one hundred. Thus it will be seen that such a school reporting an average attendance of sixty-five would in reality have done a very good work when it is recognized that the real enrolment was perhaps less than one hundred. Schools need to be encouraged to supply statistics in such a form as to indicate these facts, rather than simply represent a very large enrolment with an apparently small average attendance.

Finance

Church Vacation Schools are no longer an experiment, and in all self-supporting churches where unusual conditions do not exist, schools should be established independent of financial assistance from without. Arrangements should be made whereby the workers of all such churches have access to training schools for workers. During the first year while the members of the church may be more or less skeptical of the movement, assistance might be rendered in the matter of craft materials. The ideal plan for the local church, whether it is to carry on a school of its own, or cooperating in a community school, is to place an item in its budget covering this expense. Further assistance may readily be secured, if that is necessary after the school is in operation, from the parents of the children who attend. Self-support makes for permanence. A heavily subsidized school is almost certain to be one that will pass away as soon as support is withdrawn, even though the church or community is abundantly able to support it.

Program

The program of the Vacation School should have at least four sections: the devotional, lesson period, expression and miscellaneous. Decreased efficiency results where these are not carefully evaluated. Three mistakes are common in connection with the expressional period. First, it becomes a craft and not an expressional period. Second, it is over-emphasized in the minds of both teacher and pupil. Third, it is given too large a portion of the daily session.

The devotional period should be conceived in terms of "Training the Devotional Life," and as such magnified.

The lesson period should have as part of its work the planning by pupils of suitable expressional work. This means a simple analyzing of the lesson by pupils under the teacher's guidance.

The miscellaneous period should be divided so that its items are distributed among the other three periods. It should provide for memory work, habit talks, missionary stories, patriotic talks and stories, and such suitable games or calisthenics as seem desirable. The following might furnish a suitable outline for a three-hour program:

Devotional period: (a) Opening, 20 minutes; (b) Closing, 10 minutes—30 minutes.

Lesson period: (a) Story, 15 minutes; (b) Expression, planned, 15 minutes—30 minutes.

Expressional activities, handwork, dramatization—60 minutes.

Miscellaneous: Habit or patriotic talks, 10 minutes; Missionary story, 10 minutes; memory work, Bible and hymns, 20 minutes; relaxation, 20 minutes—60 minutes.

The Pastor

In the outline program we have suggested a daily session of three hours. The present custom is two hours each day, five days per week, and through six weeks; or two and one-half hours each day, five days and through five weeks; or three hours, five days, through four weeks. The Beginners' Department is not held to exceed two and one-half hours each day. There are arguments in favor of each of these plans. Local conditions occasionally seem to necessitate some one of the three. The weight of argument seems to be in favor of the last, in that with the four-week period it is possible to secure the active participation of many pastors.

Experience has shown that when a pastor is not actively interested in the vacation school of his church or in the community, his church will receive the minimum of help from the school. With a four-weeks' session a large proportion of pastors will identify themselves with the movement. Community schools are desirable but the more pastors who become interested the larger will be the number of schools held.

Name

The name Daily Vacation Bible School is copyrighted by the International Daily Vacation Bible School Association. Some friction has been caused where a community or denomination has used the name without associating itself with the International movement. Because of this and that the name is somewhat cumbersome, variations in the names are being used, as for example: Church Vacation School, Vacation Bible School, and Vacation Week Day School.

Other movements for the benefit of children during the vacation periods are in operation. Among these are supervised community playgrounds; Y. W. C. A. and Y. M. C. A. activities for girls and boys, vacation activities of Boy Scouts, Camp Fire Girls, and other organizations of a similar type. All of these are good, but none of them cover in any satisfactory way the field of the Church Vacation School. None of these should be made competitive with the Vacation School, but rather they may well supplement each other.

Christian Week-Day Culture Classes

What the Evangelical Lutheran Church of the Atonement, New York City, is doing for the religious education of its children during the week.

By Chalmers E. Frontz

NO sane man would ever think of building a million-dollar skyscraper upon a hundred-dollar lot. Neither would he erect a fifty-eight-story Woolworth Building upon anything other than the bedrock one hundred and nineteen feet below the surface. Yet many Christian people have been foolish enough to think that Christian character can be built upon something other than the bedrock.

The state concerns herself with the proper foundation. She has recognized the importance of the child. She insists upon having an educated citizenship. She provides for her future. In our public-school system she provides that loyalty to the state and love for her institutions become a part of the life of the child. In other words, she is building the structure of Americanism upon the bedrock foundation of an intelligent, loyal, and true American-loving citizenship through the child. She is caring for the present and providing for the future. Such a nation perpetuates herself and cannot die.

Confirmation Class, Church of the Atonement

Importance of Christian Training

The Christian Church is doing something along the same line, although the effort is a very feeble one in proportion. She has not taken as seriously as she should the advice of the wise man, "Train up a child in the way he should go: and when he is old he will not depart from it." Many have preferred to contribute large sums of money and unusual energy in a spasmodic campaign for reaching the unchurched adults; such have been practically unconcerned about preventing this condition by training the children in the things which contribute to the Christian life. "Teaching them to observe all things" does not apply to adults only. The "ounce of prevention" principle has a just place here. Save an old man and you save a life; save a child and you save a life plus a life. Thus the extreme importance of training the child in Christian living.

Now a word concerning the conditions as they actually exist. In the survey recently made by the Interchurch World Movement, it is reported that 66.5 per cent of more than forty-two million Protestant children and youth (under twenty-five years of age) are not in religious schools; that two out of every three receive no religious instruction. What an appalling picture! Think what that really means.

Judge Crain, of New York City, recently delivered an unusual charge to the regular and the additional General Sessions grand juries, instructing both of them to look especially into crimes due to juvenile delinquency. He declared that the present crime wave was a "fructifying of the condition brought about by the present lack of religious instruction for the young. . . . The need of the hour is obedience to the authority of God. Childhood and youth must be led into the truth and right. It is only by such obedience that our republic can live in purity and power. It is alone by so living that it can bless the races of men."

Think again what the average church is doing for those who do take advantage of the religious program which is offered. We are remembering that our children are going to be our church officers some day; we look to them for our church-school teachers, missionaries, preachers, consecrated laymen, Christian business men and women—in one word, religious leaders. The average church says to this future church, "For this very important position which you must occupy, we offer you twenty-five hours of training each year, remembering also that this is the most impressionable period in your life." Contrast this with the one thousand hours of training each year, in the public school. We are giving the lesser time to the more important item, and forty times as much to that which builds a secular life. We would not take one hour from the public school; we do plead for more hours and attention to the education of the life in things which pertain to the spiritual. The present ratio is not a proper one.

The man who proposes and the architect who designs a truly great building confer a lasting favor on the race at large. The church which proposes and carries into effect what the great Architect has designed in the building of a Christian character confers an everlasting favor upon that individual, his home, his community, his country, and the world.

The Suggested Remedy

Naturally, the home is the first and most important agency in Christian education. But who is there who will declare that she is doing her duty in this respect? She has failed in many, many instances. The Sunday session of the church school is a most efficient and effective agency of the church; each year reveals improved methods of operation and teaching. But this is not sufficient.

We do not claim to have a complete

remedy for the situation, but after seventeen years of consecrated effort in weekday religious education, we believe the Evangelical Lutheran Church of the Atonement in New York City is able to offer something in this line which is no longer an experiment. It is the result of the thought of the Rev. F. H. Knubel, who organized the church, and who is now the president of the United Lutheran Church in America.

It was realized that the secular education of the state was not sufficient for the complete development of the child. In speaking of the training of children in an address to the Religious Education Association on February 12, 1908, Theodore Roosevelt said, "They must be trained in the elementary branches of righteousness; they must be trained so that it will come naturally to them to abhor that which is evil." It was realized that the church that cannot save its own children cannot hope to save the world. It was pioneer work in a field which had received very little practical attention; but from a small beginning, this system of religious education, which is known to us as the "Christian culture classes," has grown and developed until now six distinct classes or grades are conducted each week. We have an organization of five grade teachers, fifteen assistants and five leaders of groups in the "Book and Thimble Club," a total of twenty-five volunteer workers. We have an enrolment of two hundred and twenty five, ranging in age from four years to fifteen years of age.

Aims and Organization

Keeping the child constantly in mind, there is one aim expressed in a threefold way which we keep to the fore in these classes:

1. To foster a growing love for Christ and his teachings.

2. To develop loyalty and love for the church, her history and her teachings.

3. To assist the children in living the Christian life each day.

The six grades are divided as follows: the kindergarten is for all children under eight and one-half years of age and meets on Saturday at 9:30 A. M. The Bible reading grade, a two years' course, for children eight and one-half to ten and one-half years of age, meets every Monday at 4 P. M. The Intermediates, also a two years' course for children ten and one-half to twelve and one-half years of age, meets on Wednesdays at 4 P. M. The preparatory class, girls and boys twelve and one-half to thirteen and one-half years of age, meets on Thursdays at four. The confirmation class, for those thirteen and one-half years of age and older, meets every Tuesday and Friday at 4 P. M. and 7:30 P. M. (The second period is for the young people who are unable to attend earlier.) The post-confirmation grade seeks to develop the newly confirmed ones in the general activities of the church.

An examination of the course of study reveals the following subjects which are taught in each grade, although adapted to the needs of each age: Bible stories, catechism, prayers, hymns, the church service and memory verses. In the advanced classes, in addition to the above: Biblical and church festivals, books of Bible memorized, Bible geography, books of Bible studied in connection with story, maps, etc., drills in text hunting, church attendance and written reports of the sermon each week. Written tests are conducted at given times in those grades where it is practical and to an advantage. In the post-confirmation grade, a two years' course in teacher training is given in connection with the Sunday session of the church school; also practical inner mission work; and a leadership training class, to develop special leaders in church work.

Important Questions

"What text books are used?" is usually one of the first questions asked by interested persons. We use the Bible, *Luther's Small Catechism* and the *Common Service Book*, which includes the service of the church and the church hymnal. The teachers are supplied with any helps which may be of assistance to them in presenting the lesson to greatest advantage.

Another question frequently asked is, "Where do you get your teachers?" Our workers are all volunteers. We are hoping to have many more available teachers for future work since those who are assistants this year are really in a course of training. Usually Christian people are anxious to have a prominent part in such fundamental work.

There are endless opportunities in connection with these Christian culture classes; the children really love the classes and the work done in them; their church becomes as real and natural to them as their home; they are not strangers to it as those who come occasionally or only on Sundays; it is the center about which many of their interests revolve.

"And all thy children shall be taught of the Lord, and great shall be the peace of thy children."—Isa. 54:13.

CHRISTIAN CULT

One of the by-products of our week-day classes is the "Book and Thimble Club." It is organized for the special study of missions. The children meet in groups, each limited to six persons, once a week after public school is dismissed, and also on such days as not to interfere with their religious classes. They meet in the homes of women filled with missionary zeal. While the children (girls and boys) occupy themselves with toy-making, fancy work, etc., this leader of missionary enthusiasm reads a chapter from some well-selected missionary book. They become so interested that soon it finds expression in articles and toys being made and sent to foreign lands. We have more than forty children of the ages between ten and twelve who are thus growing in missionary fervor. What a splendid opportunity to interest our children in behalf of OTHERS! Does this indicate anything for the future church? Does it contribute anything to the character of the child?

Three "don'ts" to guard against: first, don't be afraid to make a beginning, even though it is a feeble one. "Despise not the day of small things." Second, don't attempt to do the work of the public school. Study to do your own work well. Duplications are a waste of time and energy. Third, don't resort to entertainment simply as a drawing card. If you aim to have a religious school, then teach religion. The children are quick to detect deception.

The business man asks, "Does it pay?" "By their fruits ye shall know them." A mother who has five children gives her testimony. One daughter completed the course; a son was confirmed the Sunday after Easter; three others are in grades according to their ages. This mother refused to move out of the neighborhood because the children would be deprived of the religious instruction of the week-day classes.

Another mother was singing one of the hymns of the church as she was doing her household duties. Her little four-year-old daughter asked where she learned the song, to which she replied, "In the Wednesday Class, when I was a little girl." "Mother, may I go to the Wednesday Class when I am eleven years old?" This same young mother taught her husband, who is not of her faith, how to pray. All this was a direct result of week-day religious instruction. Concrete examples of great and small values coming from the Christian culture classes may be multiplied. The wonder is that so much is accomplished with the limited time at our disposal; what a record we might have if we had more time and opportunity!

The Task of the Church

The church, if she is doing her full duty to the home, and thus to our state and nation, has the right and the privilege of saying, "Give us your children and, working together, we will teach them." Note the following summary of the work of the Church of the Atonement:

Teach them to know Jesus by means of Bible stories, Bible reading and Bible history.

Teach them to pray.

Teach them to worship in the regular church services.

Teach them to sing; to sing the great hymns of the church and to understand what they sing. They memorize at least twenty-five hymns during the entire course.

Teach them the great festivals of the church and their meaning.

Teach them to love their church by learning her history.

Teach them to know what it means to be a Christian; and help them to practice that Christianity each day in their home, at their work and at their play.

Teach them how men and women have served others in the largest life by telling them the great missionary stories.

Teach them how they may read their Bible and thus know for themselves what the Bible teaches.

Teach them Bible verses, storing up God's promises which shall sustain them during temptations.

Teach them to appreciate the sermon by having oral and written reports of same.

Teach them to love their church by making church workers of them.

Teach them to love their parents and home because they have become intelligent Christians.

The man who proposes and the architect who designs a truly great building confer a lasting favor on the race at large. The church which proposes and carries into effect what the great Architect has designed in the building of a Christian character confers an everlasting favor upon that individual, his home, his community, his country, and the world.

K-DAY CLASSES

"Suffer the little children to come unto me; forbid them not; for of such is the kingdom of God."—Mark 10:14.

The Growth of the Daily Vacation Bible School

By Jenny B. Merrill

This article sets forth the activities of a pioneer organization in the field of Daily Vacation Bible Schools. Such schools are now a recognized part of the organized religious-educational work of denominational boards and societies. All honor to the pioneers!—*The Editors.*

A Group of Chinese College Volunteer Teachers

MANY who are now becoming deeply interested in Daily Vacation Bible Schools may not know that in New York City the International Association of Daily Vacation Bible Schools has recently celebrated the twentieth anniversary of the movement which inaugurated these schools. Progress throughout these twenty years was announced at a dinner given at Sherman Square Hotel as follows:

1901–1904—D. V. B. schools organized and developed in Baptist Churches of New York City.
1905–1906—Extended through the New York Federation of Churches into other denominations.
1907-1911 — National Committee formed. Movement extended to other cities, notably Philadelphia, Chicago, and Boston. Colleges becoming interested assisted by furnishing teachers and funds.
1910—Presbyterian Home Mission Board entered the field.
1912—The Woman's League organized.[1]
1912–1913—Movement extended to Canada.
1916–1917—Extension to foreign lands.
1920—Schools doubled in the United States and Canada.
1919—752 schools.
1920—1,411 schools.
China: 1919—32 schools; 1920—140 schools.
Japan: 1919—8 schools; 1920—17 schools.
Hawaii—4 schools.
France—2 schools.

"A careful comparison of the above figures will demonstrate," says Rev. Robert G. Boville, international director and founder of the movement, "that work abroad does not mean neglect of work at home."

Dr. Boville has just sailed for China for his third missionary tour. "Nowhere else," he writes, "has there been such a response from Christian colleges to the call for teachers as that of the Mission Colleges of China and Japan in 1920."

[1] This Woman's League has recently developed into a Missionary Board known as The Women's International Auxiliary of Daily Vacation Bible Schools. This Board assists in raising funds for the extension of the schools at home and abroad.

Vassar, Bryn Mawr, Wellesley, Mount Holyoke were the first women's colleges to respond, each furnishing a corps of teachers for a school in Boston, New York, or Philadelphia and meeting the expenses.

The great interest in daily vacation Bible schools in our home colleges was interrupted by the call for war service for both young men and women.

We are earnestly hoping that the war demands over, many other colleges will resume their interrupted support.

Nothing could be more inspiring to our college students, it seems to me, than the following pledge circulated and signed in Chinese colleges.

"With the help of God, I will not only pray for neglected children of my native land, but will honestly dedicate the summer vacation in line with my prayer, and conduct a vacation Bible school for them with patriotic exercises. I will endeavor to win other students to cooperate, but will not abandon my purpose, if I have to work it out alone. I will be at my place every morning unless I am ill, and will report on the work to my college when I return. I will equip myself with my country's flag and map, New Testaments, health lessons, Christian and patriotic songs and programs of handwork and recreation. I will publicly advocate in my district the vital need of elementary schools for all children and all the year round."

Dr. Boville addressed seven thousand students in China with the following results:

	Schools	Student Teachers
Shanghai	11	75
Hangchow District	20	110
Chekiang Province	18	97
Foochow	6	12
Swatow	16	75
Canton	21	150
Soochow	4	16
Nanking	10	50
Peking	16	67
Smaller centers	19	76
	141	728

A Daily Vacation Bible School in Chinatown, New York City

A Story Hour on the Roof

The Vacation Bible School Promotes Good Reading

Dr. Boville writes: "To illustrate the careful manner in which Chinese leaders are doing the work, one report is cited:

HANGCHOW DISTRICT

Dr. Robert F. Fitch, Chairman of Committee.

Rev. T. C. Bau, superintendent of vacation Bible schools.

Total number of schools, 20; one held in a temple.

Total number of teachers, 110; of these 25 only were paid.

Total number of children, 1,170; twice as many boys as girls.

Number of hymns memorized, 7.

Scriptures memorized: Lord's Prayer; Beatitudes; John 3: 16, 17; 14: 1-3; 1 Corinthians 13: 1-7; Psalms 23 and 25; Golden Texts.

Total number of articles made, 2,179.

Total amount of children's offerings, 120,000 cash ($12).

Total cost of the 20 schools, $985; $250 of this contributed by the International Association.

Three doctors and six nurses looked after the children's health.

"College leaders and missionaries everywhere welcomed the idea of giving their students opportunity to serve in this program that combines the gospel and patriotism. The student class in China is very patriotic so that the salute to their new flag was an attractive feature in their schools as it is in ours."

The interesting story of "Peter and Mook" in the February issue of THE CHURCH SCHOOL has doubtless been noted by many of our readers. It illustrates most concretely what we mean by "The Children's League of Nations." The recent responses of children to "The Famine Fund," which will be continued next summer, will strengthen our "Children's League."

It has been further recommended by the International Board, Mr. Russell Colgate, President, "That in the coming session of daily vacation Bible schools in the United States and Canada, all schools be asked to emphasize the famine conditions of the ten million children of North China and to designate the last week of the schools as Chinese Famine Week, the offerings taken to be used in providing food and schools for hungry Chinese children."

If any readers of this article planning to open a school next July need the advice of those who are experienced, it will be furnished gladly upon application to the International Association of Daily Vacation Bible Schools, 90 Bible House, New York City, or at denominational headquarters.

This is what the Women's Board say of their aims:

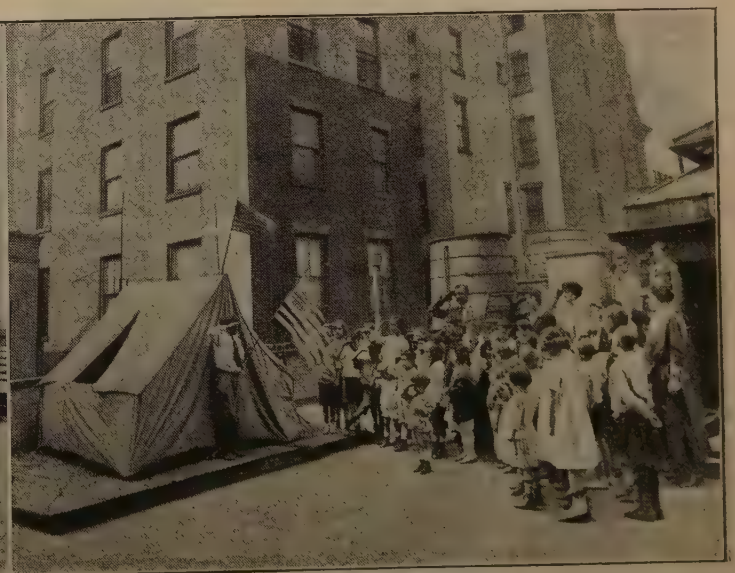
"We do three things:

"1. Take children from the streets in our home cities and towns, and give them a happy summer where they are taught to be loyal, patriotic, Christian American citizens.

"2. We are sending cheer to French children, little victims of the war. While being physically built up at the seashore near Nantes, they will have the happiness of a daily vacation Bible school under Christian teachers in their home environment.

"3. We are extending the work to children of the far East—China and Japan—countries whose children, as future citizens, will take an important place in world history."

A Class in Hammock Making



The Morning Salute

Summer School Camps and Conferences, 1921

THERE is no other agency which is doing more to develop a new consciousness of the possibilities within the field of religious education than the summer conferences and training schools that are being held under denominational and interdenominational auspices. These conferences not only help to set up new standards of efficiency in the church school but afford an excellent opportunity for Christian fellowship under ideal surroundings in God's great outdoors. In addition to the conferences listed below are the summer schools held under the auspices of the various State Sunday School Associations. To those who are in doubt as to just what place to spend their vacation this summer, consult the list on this page and get in touch with those in charge. You will find that a more profitable and enjoyable vacation could not be arranged.

Canadian Methodist Church

Point Iroquois, Ontario	July 25 to end of week
Hamilton Conference, Ontario	July 2 to 9
Rock Lake, Manitoba	July 4 to 11
Toronto Conference, Ontario	First week in July
Kingsville, Ontario	July 18 to 25
Lunsden, Sask	End of July
Wolfville, N. S	Aug. 11 to 18
Sackville, N. B	Aug. 2 to 9
Union Summer School, Marksville, Ontario	Aug. 6 to 13
London Conference (Alma College), Ontario	July 11 to 18
O. R. E. C., Lake Couchiching, Ontario	July 18 to 25
Northern Summer School, Mount Forest, Ont	July 4 to 10
Bay of Quinte (Albert College), Ont	July 3 to 10

Congregational Church

Aurora, N. Y. (Wells College)	June 24 to July 3
Crete, Neb	June 9 to 15
Placerville, S. D	July 13 to 18
Waubay, S. D	July 20 to 25
Kirwin, Kan	May 23 to 29
Newton, Kan	May 31 to June 5
Topeka, Kan	June 13 to 19
Long Beach, Cal	July 25 to 31

Evangelical Synod of North America

Elmhurst Ill. (Emhurst College)	July 26 to Aug. 4
Waveland, Miss. (Southern Evan. Tr. S.)	Aug. 30 to Sept. 9

Northern Baptist Convention

Hightstown, N. J	July 2 to 9
Sioux Falls, S. D	July 3 to 10
Denver, Colo	July 2 to 8
Factoryville, Pa	July 4 to 11
Ketchum, Ida	July 5 to 15
Gladstone Park, Ore	July 8 to 18
Ridgeview Park, Pa	July 11 to 18
Mound, Minn	July 14 to 24
Alton, Ill. (Shurtleff College)	July 16 to 23
Ottawa, Kan	July 18 to 27
East Washington	July 18 to 29
Iowa Falls, Iowa	July 18 to 31
Kalamazoo, Mich	July 21 to 29
Keuka Park, N. Y	July 25 to 30
Granville, Ohio	July 29 to Aug. 7
Hyattville, Wyo	July 29 to Aug. 7
Philippi, W. Va	Aug. 2 to 8
Franklin, Ind	Aug. 6 to 13
Burton, W. Wash	Aug. 9 to 19
Green Lake, Wis	Aug. 11 to 21
Asilomar, N. Cal	Aug. 15 to 25
Collegeville, Pa	Aug. 22 to 29
Ocean Park, Me. (New England)	Aug. 24 to Sept. 2

Methodist Episcopal Church

Baldwin, Kan (Baker University)	June 13 to 23
Evanston, Ill. (Northwestern University)	June 17 to 25
Syracuse, N. Y. (Syracuse University)	June 27 to July 7
Carlisle, Pa. (Dickinson College)	July 11 to 21
Mitchell, S. D. (Dakota Wesleyan)	July 18 to 28
Ocean Grove, N. J	July 31 to Aug. 6
Los Angeles, Cal. (University of So. Cal.)	Aug. 3 to 12
Tacoma, Wash. (College of Puget Sound)	Aug. 15 to 25

Methodist Episcopal Church, South

Dallas, Tex. (Sunday School Leaders)	June 16 to 30
Dallas, Tex (Summer School)	June 16 to July 31
Lake Junaluska, N. C. (Girls' Camp)	July 1 to 11
Lake Junaluska, N. C. (General Board Officers and Conference Field Secretaries)	July 11 to 13
Lake Junaluska, N. C. (Training School)	July 13 to 27
Lake Junaluska, N. C. (Boys' Camp)	July 28 to Aug. 12
Lake Junaluska, N. C. (Young People's Camp)	Aug. 12 to 26

Presbyterian, U. S.

Montreat, N. C. (Young People's Conference)	June 21 to 30
Montreat, N. C. (S. S. Conference)	July 2 to 12
Kerrville, Tex. (Young People's Conference)	July 13 to 20
Kerrville, Tex. (S. S. Conference)	July 21 to 27
Charlottesville, Va. (Young People's Conference)	June 11 to 18
Raleigh, N. C. (Young People's Conference)	June 1 to 8
Batesville, Ark. (S. S. and Young Peoples' Conf.)	Aug. 2 to 11
Arbuckle Mountains, Okla. (Young People's Conf.)	July 12 to 22

Presbyterian, U. S. A. (Young People's Conferences)

Golden, Colo	June 11 to 17
Emporia, Kan	June 13 to 19
Auburn, N. Y	June 20 to 26
Petersburg, Ill	June 20 to 26
Chetek, Wis	June 27 to July 3
Blairstown, N. J	June 29 to July 5
Winona Lake, Ind	June 29 to July 5
Jamestown, N. D	July 2 to 10
Cedar Falls, Iowa	July 6 to 12
Dixon, Ill	July 11 to 17
Alma, Mich	July 11 to 17
Bellevue, Ida	July 12 to 19
Waxahachie, Tex	July 14 to 22
Spokane, Wash	July 18 to 24
Ovaca (Tullahoma), Tenn	July 19 to 25
Lake Minnenonka, Minn	July 20 to 26
Green Lake, Wis	July 21 to 27
Hollister, Mo	July 27 to Aug. 2
San Anselmo, Cal	July 28 to Aug. 3
Stony Brook, L. I., N. Y	Aug. 1 to 7
Occidental, L. A., Cal	Aug. 4 to 10
Saltsburg, Pa	Aug. 6 to 14
Westminster, Md	Aug. 8 to 14
Marquette, Mich	Aug. 10 to 16
Albany, Ore	Aug. 15 to 21
Wooster, Ohio	Aug. 15 to 21
Charlotte N. C. (Col.)	Aug. 15 to 21
Augusta, Ga. (Col.)	Aug. 22 to 28
Nebraska	Date to be announced
Lake Kampeska (Watertown), S. C	Date to be announced

Presbyterian Church in Canada

Lake Couchiching, Ont. (Summer School)	July 8 to 18
Lake Couchiching, Ont. (S. S. Workers)	July 18 to 25
Whitby, Ont. (Missionary Education)	June 28 to July 5
Knowlton, Quebec (Missionary Education)	July 19 to 26
Wolfville, N. S	July 19 to 26

Cooperative Boys' Training Camps in every Province. For full information write Dr. P. R. Hayward, 87 King Street, E. Toronto, Canada.

Cooperative Girls' Training Camps in every Province. For full particulars write Miss Winifred Thomas, 604 Jarvis Street, Toronto.

Protestant Episcopal Church

Wellesley, Mass. (Church Workers)	June 27 to July 7
Princeton, N. J. (Church Workers)	June 27 to July 7
Geneva, N. Y. (Church Workers)	July 11 to 22
Charlottesville, Va. (S. S. Workers)	Aug. 1 to 12
Conneaut Lake, Pa. (S. S. Workers)	June 27 to July 1
Montrose, Pa	July 11 to 16
Sewanee, Tenn	Aug. 9 to 24
Winter Park, Ind. (Lake Wawasee), (Religious Education)	June 20 to 25
Racine, Wis. (Church Workers)	July 12 to 22
Cambier, Ohio	June 24 to July 6
Portland, Ore. (Clergy and Church Workers)	June 19 to 25
Lakeside Park, Nev	Aug. 8
Asilomar, Cal	July 27 to Aug. 5
Santa Monica, Cal	Early July
Salt Lake City, Utah	June 20 to 30
Evergreen, Colo. (Clergy)	July 25 to 30
Sioux Falls, S. D	About June 20

Reformed Church

Frederick, Md. (Hood College) ..... July 9 to July 16
Newton, N. C. (Catawaba College) ..... July 19 to July 24
Tiffin, Ohio (Heidelberg University) ..... July 23 to July 31
Lancaster, Pa. (Franklin and Marshall College) ... July 30 to Aug. 7
Ridgeview Park, Pa ..... Aug. 1 to 7
Collegeville, Pa. (Ursinus College) ..... Aug. 8 to 14
Mission House, Wis ..... Aug. 24 to 28
Indianapolis, Ind ..... Aug. 24 to 28

United Presbyterian Church

New Wilmington, Pa.
New Concord, Ohio
Xenia, Ohio
Monmouth, Ill.
Tarkio, Mo.
Sterling, Kan.

Boy Scouts of America

Expect to cooperate with the M. E. Church, the M. E. Church, South, and with the conference summer school of religious education at Northfield, July 21 to 28.

International Sunday School Association

Lake Geneva, Wis.
Older Boys' Camp—Tuesday, June 26 to Sunday, July 10
Training School— " July 12—Friday, July 22
Older Girls' Camp— " July 26 to Sunday, Aug. 7
Lake Winnipesaukee, N. H.
Training School— Tuesday, July 26 to Friday, Aug. 5
Older Girls' Camp—Wed. Aug. 10 to Monday, Aug. 22
Older Boys' Camp—Tuesday, Aug. 23 to Sunday, Sept. 4

Y. M. C. A. (For Training Employed Officers of Y. M. C. A.)

Blue Ridge, N. C ..... July 15 to 29
Estes Park, Colo ..... July 20 to Aug. 3
Hollister, Mo ..... May 26 to June 8
Lake Couchiching, Canada ..... June 30 to July 19
Lake Geneva, Wis ..... July 2 to 30
Atascadero, Cal. (Pacific Summer School) ..... July 23 to Aug. 4
Seabeck, Wash ..... July 9 to 22
Silver Bay, Lake George, N. Y ..... Aug. 2 to 31

(Employed Officers' Conferences)

Lake Geneva, Wis ..... June 28 to July 2
Indian Springs, Ga ..... In Sept.
Camp Daniel Boone, Ky ..... Last of Aug. or 1st day or two in Sept.

(Student Conferences)

Kings Mountain, N. C. (Colored) ..... May 27 to June 6
Hollister, Mo ..... June 10 to 20
Estes Park, Colo ..... June 7 to 17
Blue Ridge, N. C ..... June 13 to 22
Geneva, Wis ..... June 17 to 26
Seabeck, Wash ..... June 17 to 26
Silver Bay, N. Y ..... June 24 to July 3
Silver Bay, N. Y. (Preparatory Schools) ..... June 25 to July 1

What the Denominations Are Doing

The Methodist Episcopal Church, South

THE General Sunday School Board of the Methodist Episcopal Church, South, held its annual meeting for the current year in Nashville, Tennessee, during the third week in March and was well pleased at the statistical and other reports that were made by the General Secretary, Corresponding Secretary, and the Superintendent of Teacher Training and other heads of departments. There was not a single discouraging feature in these reports, nor a despondent note anywhere. The most heartening fact brought out by the reports submitted to the Board is that during the year 1920 the Sunday schools of the Methodist Episcopal Church, South, had an increase in enrolment of 90,201 pupils and 2,854 officers and teachers, or a total gain of 93,955. The total enrolment was 1,844,115. During the year 88,177 Sunday-school pupils took the vows of the Church, making a gain in this item over the year before of 32,129. These Sunday schools gave to missions $455,709, a gain over the year before of $72,080.

The report of the Superintendent of Missionary Education indicates that the Sunday schools of the Methodist Episcopal Church, South, are doing more effective work in this important field than at any previous time in the history of this church. Many new "Sunday-school missionary specials" have been adopted during the year and very few specials that were carried prior to this time have been dropped. The effect of the Centenary upon missionary interest in the Sunday schools has been most favorable.

The following items are gleaned from the report of Rev. E. R. Stanford, Superintendent of Intermediate and Senior Work.

"From April 1, 1920, to March 1, 1921, two hundred and forty-three Senior Wesley Classes and two hundred and ninety-seven Intermediate Wesley Classes have been granted certificates of registration, making a total of five hundred and forty. Since 1914, when the General Conference granted permission to enroll such classes, 2,071 Senior Wesley Classes and 2,995 Intermediate Wesley Classes have been registered, a total of 5,066. This department has undertaken a thorough canvass to find out just which of these enrolled classes are alive and active. Report blanks have been sent out, and all classes are expected to report semi-annually to their District Superintendents, Conference Superintendent, or Conference Field Secretary. Many gratifying reports have been received."

The annual report of Miss Minnie E. Kennedy, Elementary Superintendent of the Methodist Episcopal Church, South, presents many encouraging features. Reports had been received from only twenty-eight out of fifty Annual Conferences, but these tabulated the following items: "Number of voluntary workers in presiding elders' districts, 441; number of Conference Superintendents, 24; number of instructors approved for Standard Training Schools, 38; number enrolled in Elementary section of Training Schools, 3,608; credits received, 1,594." The Superintendent adds that one of the most helpful features of her work is the Elementary Council. Nine Annual Conferences have such councils and two cities, Atlanta and Nashville, have similar city organizations. As in all departments of the Sunday school, the Superintendent says that the most urgent need is a larger number of trained leaders.

The annual report of Rev. W. C. Owen, Superintendent of the Department of Young People's and Adult Work, shows that this department now has eight thousand five hundred and thirty-five registered classes and that the number is increased daily. Six Annual Conference Wesley Bible Class Federations were held during the last fiscal year. The General Sunday School Board encourages departmental organization for adults and young people. Hereafter certificates will be issued to such departments where certain standards of organization are met, just as certificates are now given to Wesley Bible Classes.

The development of the Department of Circuit Sunday School Work, the youngest department created by the General Sunday School Board, has been most encouraging. Many circuits now hold the "Four-Times-a-Year" Institute, meeting on each fifth Sunday in the month. This brings together all the leaders in the Sunday schools of a circuit for purposes of conference and cooperation under the leadership of the pastor, and the plan cannot fail to result in the quickening and stimulation of every feature of Sunday-school work in the circuits.

Another plan that this department is developing is the "One-week, One-teacher" training school. This means that one teacher who has the approval of the Departmental Committee of the General Sunday School Board conducts a single course with a group of workers, for which credit is given by the Department of Teacher Training.

Much valuable leaflet literature has been prepared and circulated by this department.

From April 1, 1920, to March 1, 1921, the Department of Teacher Training of the Methodist Episcopal Church, South, enrolled 10,371 credit students. During the same period 9,609 certificates of credit were issued. Due largely to the work of this department, most of the denominational colleges of this church have established chairs or departments of religious education. Some "A grade" colleges also give credit for work done in Standard Training Schools. During the coming summer the Department of Teacher Training will cooperate with Southern Methodist University at Dallas, Texas, in a six-weeks training school for religious workers.

Of the work of this department the General Secretary of the Sunday School Board of the Methodist Episcopal Church, South, said in his annual report, "The development of the movement for holding Standard Training Schools has been most satisfactory. Indeed, the number of the schools held is now determined not by the readiness or desire of the churches in the various sections of our territory but by our financial resources and our ability to secure an adequate teaching force. Thirty-nine schools have been held since August 1, 1920, and at least forty more are to be held between this date and August 1 of the present year. It is probable that there will be a demand for at least one hundred and fifty during the next twelve months."

Further on the General Secretary says, "The summer schools for leadership held last summer at Lake Junaluska and Dallas were both preeminently successful. In the former, three hundred and twenty-four students were enrolled and three hundred and ninety-four credits issued. In the latter two hundred and forty-seven students were enrolled and three hundred and four credits issued." Indications point to even larger schools at both points for the coming summer.

Methodist Episcopal Church

The Chair of Religious Education at Mount Union College, occupied since 1914 by Dr. Isaac Taylor Headland, has received a subscription of $25,000 for permanent endowment from a generous trustee and former student, Dr. J. W. Fawcett, of McKeesport, Pa. Seven thousand dollars of this amount has already been paid to Mount Union College. This year will be the first year that Dr. Headland has received any salary for his valuable services as a member of the faculty at Mount Union. He will receive $1,200 this year. Dr. Headland teaches courses in Missions, Comparative Religions, Classic Myths, and the Psychology of Religion. He served as a missionary in China for sixteen years and is now doing the greatest work of his life in training Christian workers, who will multiply his service through the great future. The endowment of this chair has long been a cherished wish of Dr. Fawcett. The college is very happy over this gift and hopes that other generous friends will add from time to time to this fund until it reaches $50,000.

Church of the Brethren

We are now organizing our religious educational interests around our ten colleges, making the colleges centers of teacher training. In each region a director of religious education is employed on full time. This director is in touch with the General Sunday School Board of the denomination on the one hand and with his college and district organization on the other. He organizes and supervises institutes and community schools for the training of workers. He promotes Vacation Bible Schools, discovers latent talent, and in every way possible encourages greater activity in the Sunday school. Through him Graded Lessons are being introduced rapidly. He calls attention to the latest and best books on Sunday-school work, samples of which he carries with him. The director of religious education devotes at least one month each year to teaching in the college of his territory, during which time a special training school is conducted. A number of larger gatherings are also planned for the benefit of young people and adults.

Congregational Church

The Congregational Education Society is facing the problem of enlisting the interest and cooperation of the young people in the work of the local churches. One of the means used to accomplish this purpose is the holding of young people's conferences in local churches, to which representatives from neighboring churches may be invited. The plans for these conferences are simple and flexible. A period of good fellowship is usually arranged for the first hour with directed games and instruction for their use. Group conferences of leaders are sometimes held during this period for the discussion of definite plans for young people's work. A supper follows, after which a number of the young people give brief speeches. Such subjects as "How the Young People May Help the Church," "What the Young People Expect of the Church," "What the Church Expects of the Young People," "What Kind of a Church are We Young People Making?" "What do We, the Young People of Today, Need?" and "The Relation of Older and Younger Members in the Same Church," are discussed with perfect frankness. After this part of the program a more formal service is held in the church auditorium, with addresses by state or national leaders. In these addresses the meaning of Christian service and the different kinds of service open to the young people today are presented, with special emphasis given to the beauty and honor of special consecration to the service of Christ.

Two of these conferences were held recently under the auspices of the Massachusetts Committee of Young People's Work and Religious Education, one at Haverhill, and the other at Hyde Park. The participation of the young people bore out the contention of those who know our young people best, that the young people of our churches are eager to do much more than the average church gives them a chance to do. The success of the conferences was almost entirely due to the young people themselves. Their committee made most of the arrangements, being responsible for the dinner, the securing of speakers from their own number and the selection of subjects to be discussed by them. The speakers were keen in their analysis of church conditions, and their words indicated that the young people are not only willing but anxious to assume a larger responsibility for the work of the church. The following extracts indicate the trend of thought:

The young people can help the church by attending the church services regularly, by becoming teachers, by giving their consecrated enthusiasm, the ability to do things, which is characteristic of young people, and something the church needs. . . . The young people can help the church by improving the social side of the church, by being interested and taking part in church activities. . . . The church can help the young people by teaching them how to pray—they need it. . . . The young people have the right to expect cooperation from the church. We expect example, harmony and hospitality. We want ideals which we can live up to. The church should bring us into contact with real leaders of life. We need something to do; the thing you work for you are most interested in. . . . We are anxious to know *why* and we expect older Christians to give from their knowledge. The church is demanding big things from the young folks; young people wish to do big things; they expect cooperation from the church to carry them through. . . . The church should help the young people to be true to themselves. . . . Let us purpose in our hearts to make our church the ideal church. We need inspiration, respect for the church, and prayer.

It can be seen that one of the practical results of these conferences is the opportunity afforded of finding out what the young people like to do and want to do, so we can better give them an opportunity to do it. Our churches need policy and program in which young people shall have a chance to work out their own plans and find their place in the work of the church. Those of us who have witnessed the spirit and attitude of the young people as they think seriously concerning the problems in church life today are convinced that our churches may with great profit seek their council and cooperation in planning for the future.

A Consulting Department for Church Schools

¶ This department is open to all church-school workers and welcomes any opportunity to be of service or to give help in any phase of church-school work. The following extracts have been chosen from the recent files of the editorial office with the thought that some of the suggestions may be of help to other schools besides the ones sending in the original inquiries.

A Bible Study Course for High School Girls

"WILL you please send me samples of courses of Bible study suitable for high-school girls? Although not fully decided, we are particularly interested in something giving the history of the Jewish people."

We are sending you a sample of the International Graded Course for high-school pupils covering the "history of the Jewish people" called *History and Literature of the Hebrew People*. It is well written by Professor Rogers of Drew Theological Seminary. You will see there are pupils' and teachers' books for this course. We are asking your denominational bookstore to send you returnable copy.

We would recommend that the teacher should have at hand such books as *History of the Hebrew Commonwealth* by Bailey and Kent, and Sanders' *History of the Jews*, also Hastings' *Bible Dictionary* in one volume, and Professor George Adam Smith's *Historical Geography of the Holy Land*. These are all valuable reference books for a church-school workers' library, and may well be purchased by any school for the help of its teachers.

Have the Girl Scouts and the Camp Fire Girls a Place in the Church's Program of Religious Education?

"Please send me information about the organization and activities of both the Girl Scouts and the Camp Fire Girls. What is your estimate of these organizations? Do you prefer some other organization?"

We are having literature sent you regarding the Girl Scouts and the Camp Fire Girls. Our opinion regarding these organizations is that their value depends entirely upon the leadership. If you are able to secure the right sort of a leader with a strong purpose to make the organization an agency for the Christian development of the girls, either organization will, we believe, lend itself to this end. On the other hand, we believe that neither organization is so planned as to be of itself such an agency. If conducted by a woman who merely carries out the program outlined, or who develops the organization merely for athletics or sport emulation, the end may tend to lead the girls away from the church and Christian ideals rather than toward them.

The Girl Scout organization is apt to tend toward a rather unsatisfactory replica of the boy scouting. The Camp Fire offers an almost wholly pagan but very beautiful ceremonial which needs to be greatly enriched with Christian sentiment in order to make the agency useful for the church.

You ask if we prefer some other organization. We do, only it doesn't exist! There is great value in the large organization reaching all over the United States, and a really churchly group of this sort can hardly be said to exist. The King's Daughters a generation or two ago perhaps would have furnished something for this need, and is serving a useful purpose now in some churches, but lacks the strength of vital present day numbers.

Course of Study for a Men's Bible Study or Discussion Club

"I want to conduct a men's Bible study or discussion club at the close of my morning service. The church is a village church. Will you kindly give me help as to (1) suitable course of study, (2) organization of the class, (3) how to conduct the class as to teaching methods, etc. P. S. Send samples."

(Questions (2) and (3) were answered by forwarding pamphlet material dealing with these subjects. The following suggestions were also made.) We would suggest as a course of study any of the following books: *The Bible as a Community Book*, by Arthur E. Holt; *Evolution of a Country Community*, by Warren H. Wilson; *Marks of a World Christian*, by Daniel J. Fleming; and *What is the Christian View of Work and Wealth?* prepared by a special committee and issued by the Association Press. We are sending you samples of two of these, also Part One of *The Bible and Social Living*, by Harry F. Ward, one of the International Graded Lesson textbooks.

Has Your School a Teachers' Reference Library?

"We are sorry not to send you an order for lesson quarterlies just now. It has been decided to put the money into reference books for teachers' use. Will you kindly help us? I should say we would need one concordance, a Bible history, one or two standard books on the life of Christ, and a book on the life of Christ for the special help of the teachers in the Junior Department. I am returning the textbooks you sent us for examination." (Received from a state industrial school.)

We commend heartily the idea of putting some thoroughly worth-while reference material into the hands of the teachers, and if your apportionment for the work of religious education is limited we would think you were quite wise in choosing to dispense with student textbooks for the time being to start your teachers' library. Suggesting books without the clearest possible understanding of the method of work, purpose and present equipment, is necessarily acting somewhat in the dark. However, as a personal interview may not be practicable immediately, we will suggest some of the books which it seems to us it will be wise to purchase first.

Rather than a concordance, if a very limited number of books are possible, or even a Bible history, we would suggest Hastings' one volume *Bible Dictionary*. A good *American Standard Revised Bible*, perhaps with a concordance, ought to be used, and would be a wise purchase if the teachers are not provided. For a complete life of Christ use *The Life of Jesus*, by Harris Franklin Rall with accompanying *Teachers' Manual*, *The Students' Life of Jesus* by George H. Gilbert, and for the teachers in the Junior Department Herbert W. Gates' *Life of Jesus* is most excellent. For story material going straight through the Bible, Hodges' three volumes under the titles, *The Garden of Eden*, *The Castle of Zion*, and *When the King Came* are to be recommended. *The Historical Geography of the Holy Land* by George Adam Smith is also worth the investment as it helps greatly to give the teacher a vivid appreciation of the land where the story is laid.

Biblical Dramas

"I am writing for advice concerning dramatization of Bible stories. I want to present during the days emphasized by our church as Family Religion days, a good Bible story acted by girls and boys of the teen age. What have you as a play, already written—I mean ready to assign actual parts? I like an impressive one. I can use any number of children needed, and expect to use costumes. Am sending postage so that you may send leaflet or book on approval as the time is limited."

We are sending you the following biblical dramas: *The Good Samaritan* by Edna Earle Cole, *The Story of David and Jonathan* by Hale and Hall, *The Drama of Esther* published by the Y. W. C. A., 600 Lexington Avenue, New York, *Ruth the Loving* by Charles A. Boyd, *The Drama of Isaiah* by Eleanor Wood Whitman, *The Pilgrim and the Book* by Percy Mackaye, *Book of Job* by P. G. Moulton, *English Miracle Plays, Moralities and Interludes*, A. W. Pollard, and *The Sunday School Pageant*, by Anita B. Ferris. You may return these after examination or we will bill you any you care to keep.

The Superintendent's Guide to the June Lessons

The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 36 JUNE 5	SECOND WEEK LESSON 37 JUNE 12	THIRD WEEK LESSON 38 JUNE 19	FOURTH WEEK LESSON 39 JUNE 26	Departmental Groups Plan 1	Departmental Groups Plan 2
4	BEGINNERS	The Little Child and the Heavenly Father Part 3	THEME: **Duty of Loving Obedience** TITLE: Going on an Errand. MATERIAL: Gen. 37. 1–4, 12–17.	THEME: **Love Shown by Prayer and Praise** Daniel Praying. Dan. 6. 1–23.	THEME: **Love Shown by Prayer and Praise** David Praising God. 1 Sam. 16. 12b; etc.	THEME: **Love Shown by Prayer and Praise** Stories 37 and 38 Retold.	BEGINNERS	BEGINNERS
5	BEGINNERS	The Little Child and the Heavenly Father Part 7	LESSON 88 THEME: **Children Helping** TITLE: Stories 85–87 Retold. MATERIAL:	LESSON 89 THEME: **Friendly Helpers** The Story of Ruth and Naomi. Ruth 1. 1–19.	LESSON 90 THEME: **Friendly Helpers** Ruth in the Barley Field. Ruth 1. 22; 2. 1–23.	LESSON 91 THEME: **Friendly Helpers** Stories 89, 90 Retold.	BEGINNERS	BEGINNERS
6	I	Bible Stories for the Sunday School and Home Part 3	LESSON 36 THEME: **Pleasing God by Right Doing** TITLE: Joseph's Unkind Brothers. MATERIAL: Gen. 37. 5–11, 18–36.	LESSON 37 THEME: **Pleasing God by Right Doing** Joseph's Kindness to His Brothers. Gen. 42. 1 to 45. 15.	LESSON 38 THEME: **Pleasing God by Right Doing** Joseph's Care of His Father. Gen. 45. 16–28; 46. 1–7; 47. 1–12.	LESSON 39 THEME: **Pleasing God by Right Doing** Self-Control. The stories and memory verses of preceding lessons as required.	PRIMARY	PRIMARY
7	II	Bible Stories for the Sunday School and Home Part 3	THEME: **The Needs of Children the Wide World Over** TITLE: The North American Indians, II. MATERIAL: Same as Lesson 35.	THEME: **The Needs of Children the Wide World Over** The Children of the Cold Northland. Same as Lesson 35 and Matt. 28. 18–20.	THEME: **The Needs of Children the Wide World Over** The Children of Cherry-Blossom Land. Same as Lesson 37 and Psa. 115. 4–8, 11, 13; 96. 1–10a.	THEME: **The Needs of Children the Wide World Over** The Needs of Children the Wide World Over. Isa. 52. 7; Psa. 100. 3a; 117; 86. 9, 10; 67. 1–4a; 107. 1–3, 5, 6, 8; 72. 18, 19; etc.		
8	III	Bible Stories for the Sunday School and Home Part 3	THEME: **Two Messengers of Jesus Doing God's Will** TITLE: Paul Preaching Christ. MATERIAL: Acts 9. 20–30; 13. 44–52.	THEME: **Two Messengers of Jesus Doing God's Will** Paul in Prison. Acts 16. 16–40.	THEME: **Two Messengers of Jesus Doing God's Will** Paul Shipwrecked. Acts 27. 1–44.	THEME: **Two Messengers of Jesus Doing God's Will** Paul's Story of His Adventures (Review). Lessons 35 to 38; 2 Cor. 11. 24–33.		
9	IV	Stories from the Olden Time Part 3	THEME: **Stories of Moses and His Times** TITLE: Troubles in the Wilderness. MATERIAL: Num. 20. 1 to 21. 9; Psa. 107. 4–6.	THEME: **Stories of Moses and His Times** Balaam and Balak. Num. 22. 1–38; 23. 20–38; 24. 1–13.	THEME: **Stories of Moses and His Times** How God Honored Moses. Num. 27. 15–20; Deut. 32. 48–52; 34. 1–12.	THEME: **Stories of Moses and His Times** Review. Psa. 107.		JUNIOR
10	V	Hero Stories Part 3	THEME: **Stories of Heroic Followers of Jesus** TITLE: A Cobbler and a Map of the World — William Carey. MATERIAL: Psa. 22. 27, 28; 96. 1–13; Isa. 54. 2, 3; Mark 16. 15; Rom. 10. 12–15.	THEME: **Stories of Heroic Followers of Jesus** Making the First Chinese Bible—Robert Morrison. Psa. 19. 7–11; 119. 9, 11, 105; Isa. 2. 2–4; Matt. 7. 24, 25; Eph. 6. 17; 2 Tim. 3. 16, 17; James 1. 22.	THEME: **Stories of Heroic Followers of Jesus** In a Burmese Prison—Adoniram Judson. Psa. 50. 15; Matt. 5. 11, 12; 10. 16–18; 16. 24, 25; 19. 29; 2 Cor. 11. 24–27; 12. 9, 10.	THEME: **Stories of Heroic Followers of Jesus** Seeking the White Man's Book of Heaven—Response by Jason Lee and Marcus Whitman. 1 Chron. 28. 9; Psa. 145. 18; Isa. 45. 22; Jer. 42. 3; Amos 5. 8; Matt. 6. 33; 7. 7–11.	JUNIOR	
11	VI	Kingdom Stories Part 3	THEME: **Stories of the Kingdom of Judah** TITLE: Josiah Walks in David's Ways. MATERIAL: 2 Kings 22. 1 to 23. 3, 25.	THEME: **Stories of the Kingdom of Judah** Jehoiakim Burns the Prophet's Message. Jer. 36. 1–32.	THEME: **Stories of the Kingdom of Judah** Jerusalem Taken by Nebuchadnezzar. 2 Kings 25. 1–30; Jer. 39. 1–18; Lam. 1. 1–6.	THEME: **Stories of the Kingdom of Judah** Review.		
12	VII	Gospel Stories Part 3	THEME: **Our Bible and How It Came to Us** TITLE: The New Testament and Its Books. MATERIAL: Matt. 5. 1–12, 24–27; 13. 1–8, 18–23; Luke 6. 31; John 3. 16; 14. 1–3; etc.	THEME: **Our Bible and How It Came to Us** The Story of the New Testament Manuscripts. Matt. 5. 17–20, 33–37, 43–48; 6. 1–15, 19–21; 7. 1–5; John 13. 34, 35.	THEME: **Our Bible and How It Came to Us** The Story of the English Bible. Psa. 119. 9–16, 33–36, 89–91, 105–112, 129–133, 152–160; Matt. 5. 18; Heb. 1. 1, 2.	THEME: **Our Bible and How It Came to Us** The Bible in Mission Lands. Isa. 45. 20–23; 59. 7, 8; 6. 8; Psa. 119. 1, 2; Matt. 28. 18–20; 2 Cor. 5. 17.		INTERMEDIATE
13	VIII	Leaders of Israel Part 3	THEME: **Leaders of Israel** TITLE: Brotherhood—Jonah, a Prophet Who Learned the Love of God. MATERIAL: The Book of Jonah.	THEME: **Leaders of Israel** Service—Esther, the Queen Who Served Her People. The Book of Esther.	THEME: **Leaders of Israel** Self-Mastery — Daniel, the Young Man Who Was True to Himself. Dan., chapters 1, 3, 6.	THEME: **Leaders of Israel** Review.	INTERMEDIATE	

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department corresponds to the school grading where Junior High Schools have been organized and is now recommended by many denominations.

Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 36 JUNE 5	SECOND WEEK LESSON 37 JUNE 12	THIRD WEEK LESSON 38 JUNE 19	FOURTH WEEK LESSON 39 JUNE 26	Departmental Groups Plan 1	Departmental Groups Plan 2
14	IX	Christian Leaders Part 3	THEME: **Later Christian Leaders** TITLE: William Carey, Founder of Modern Missions. MATERIAL: Psa. 72. 1–17; Isa. 11. 1–10; Matt. 28. 16–20; Acts 1. 8; 12. 1–12; 13. 13–16, 42–46; etc.	THEME: **Later Christian Leaders** Shaftesbury, the Friend of Toilers. Exod. 2. 10–15; Job 29. 6–25; Isa. 1. 7–17; 58. 1–9; Amos 8. 1–10; Luke 10. 25–37.	THEME: **Later Christian Leaders** Florence Nightingale, Friend of the Sick and Wounded. Exod. 2. 1–10; Matt. 25. 31–46; Mark 1. 21–39; 9. 14–29; John 5. 1–9; Acts 9. 36–43.	THEME: **Later Christian Leaders** What Leadership Costs.	INTERMEDIATE	INTERMEDIATE
15	X	The Life of Christ Part 3	THEME: **Jesus Facing Opposition and Death** TITLE: Jesus Betrayed, Denied, Condemned. MATERIAL: Mark 14. 32–72; 15. 1–20; Luke 23. 1–12; John 18. 13, 19–24.	THEME: **Jesus Facing Opposition and Death** Jesus on the Cross. Luke 23. 26–56; Mark 15. 33–37; John 19. 25–30.	THEME: **Jesus Facing Opposition and Death** The Risen Christ. Matt., chapter 28; John, chapters 20 and 21.	THEME: **Jesus Facing Opposition and Death** Recapitulation: The Abiding Christ. Matt. 28. 16–20; Luke 24. 44–53.		
16	XI	Christian Living Part 3	THEME: **The Christian and the Church** TITLE: The Organization of the Local Church. MATERIAL: Eph. 4. 1–11; 1 Tim. 3. 1–13.	THEME: **The Christian and the Church** The Organization and Work of Our Denomination. 1 Cor., chapter 3; John 17. 20, 21.	THEME: **The Christian and the Church** The Larger Fellowship. John 17. 20–26; 3. 16, 17; Matt. 10. 34–42; Eph. 4. 1–6; 3. 14–20.	THEME: **The Christian and the Church** The Allies of the Church. Mark 9. 38–41.		
17	XII	The World a Field for Christian Service Part 3	THEME: **The Problems of Youth in Social Life** TITLE: The Use and Abuse of Pleasure and Recreation. MATERIAL: Eccl. 3. 1–13; Neh. 8. 9–18; Luke 8. 14; 1 Tim. 5. 6; 2 Tim. 3. 1–5.	THEME: **The Problems of Youth in Social Life** Friends and Companions. Ruth 1. 15–18; 1 Sam. 18. 3, 4; 19. 1–7; 20. 1–25; Prov. 17. 17; 18. 24; John 15. 13–17.	THEME: **The Problems of Youth in Social Life** Our Responsibility for Those Who Are Younger. Gen. 4. 9; 44. 14–34; Exod. 2. 1–10.	THEME: **The Problems of Youth in Social Life** For Self or for Others? Review.		
18	XIII	The History and Literature of the Hebrew People Part 3	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** TITLE: Isaiah and the Crisis of B. C. 701. MATERIAL: 2 Kings, chapters 18 to 20; Isa., chapters 36, 37.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** Micah and the Greedy Oppressors. The Book of Micah.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** The Reformation Under Hezekiah. 2 Chron., chapters 29 to 31.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** God's Judgment Upon Nineveh. The Book of Nahum.	SENIOR	YOUNG PEOPLE
19	XIV	The History of New Testament Times Part 3	THEME: **Survey of New Testament Literature (The Interpretation and Defense of Christianity)** TITLE: A Vision of the Final Triumph. MATERIAL: Rev., chapters 7, 21, 22.	THEME: **Survey of New Testament Literature (The Interpretation and Defense of Christianity)** What a Christian Mystic Saw in Jesus. John 1. 1–18; 3. 1–21; 4. 1–26; 6. 22–51; 7. 37–39.	THEME: **Survey of New Testament Literature (The Interpretation and Defense of Christianity)** The Marks of the Christian. The Three Letters of John.	THEME: **Survey of New Testament Literature (The Interpretation and Defense of Christianity)** Review of Chapters 1 to 38.		
20	XV	The Bible and Social Living Part 3	THEME: **The Church** TITLE: The Church a Community Force. MATERIAL: Isa., chapter 49; Jer., chapter 29; Matt. 10. 5–22; 16. 24–26; 15. 22; chapter 25; 28. 18–20; John 12. 20–26; 1 Thess. 4. 9–12; etc.	THEME: **The Church** Church and State. 2 Sam., chapter 6; 1 Kings 8. 22–26; Isa. 11. 1–5, 9; Jer., chapter 31; Ezek., chapter 18; Acts 18. 1–17; Mark 9. 38–40; etc.	THEME: **The Church** The Churches and the Kingdom. Acts 1. 6–8; 2. 43–47; 11. 27–30; 1 Cor. 16. 1–6; 2 Cor. 8. 1, 2; Eph. 5. 15 to 6. 9; Matt. 6. 1–16; 23. 15; etc.	THEME: **The Church** The Christian Social Order. Luke 11. 2–4; Rev. 21. 2, 3, 4; 7. 16.		
ADULT			Special courses for parents and elective courses on special topics.				Adult	

The Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK. LESSON 10 JUNE 5 Making the Nation Christian	SECOND WEEK. LESSON 11 JUNE 12 Making the World Christian	THIRD WEEK. LESSON 12 JUNE 19 Making the Social Order Christian	FOURTH WEEK. LESSON 13 JUNE 26 Review: The Social Task of the Church
6 7 8	PRIMARY	Some Social Teachings of the Bible	TOPIC: Jesus' Love for His Country. MATERIAL: Luke 19. 29–42.	Jesus' Love for the World. John 10. 1–16.	Pleasing Jesus by Helping Others. Matt. 25. 34–40.	The Way Jesus Wants Us to Live.
9 10 11	JUNIOR		TOPIC: Loving and Helping Our Country. MATERIAL: 1 Sam. 17. 40–51.	What Jesus Did for the World. John 10. 1–16; Luke 15. 3–7.	The Example Jesus Gave Us. Luke 4. 16–21; Matt. 25. 34–40.	Some Things Jesus Wants Us to Do.
12 to 17	INTERMEDIATE AND SENIOR		TOPIC: Loyalty to Our Country. MATERIAL: Psa. 33. 12; Prov. 14. 34; Rom. 13. 1–7.	Helping to Make a Better World. Isa. 2. 2–4; Acts 1. 6–9.	Making All of Life Christian. Luke 4. 16–21; Matt. 25. 34–40.	The Challenge to Boys and Girls.
	YOUNG PEOPLE AND ADULTS		TOPIC: Christian Principles in Law and Government. MATERIAL: Psa. 33. 12; Prov. 14. 34; Rom. 13. 1–7.	Christian Patriotism and International Brotherhood. Isa. 2. 2–4; Acts 1. 6–9.	Christianity Transforming the Social Order. Luke 4. 16–21; Matt. 25. 34–40.	The Challenge to the Church.

Photo by Furness

Mixed Group Dramatization

Why Dramatize and How[1]

Choosing a Cast

By Elisabeth Edland

"There was a child went forth every day
And the first object he looked upon, that object he became,
And that object became part of him for the day, or a certain part of the day,
Or for years or stretching cycles of years.
The early lilacs became part of this child."

THE class was playing a pantomime for an Armenian benefit. A very tiny primary girl was playing the part of an Armenian child who was hungry and cold, and had no father and no mother. Her sympathy for the child was intense. One day just before the class was going to play, the director discovered her sitting on a box. A most tragic expression was on her face.

"What is the trouble, Alice?" asked the director.

Alice looked up and with a sigh said, "I feel so sorry for me."

The ease with which a child slips into another character and becomes for the time being another person is astonishing to the adult whose imagination has become sterile or who has lost the ability to project himself into the child's world.

At different age periods the child can readily imagine himself a horse, a flower, the wind, a giant, a fairy, George Washington, a queen, David, etc. For a short time he becomes some one or something other than himself, and after playing several characters he becomes conscious of the fact that there is something in the world other than himself. Instead of growing antagonistic to people who are different from him and think differently than he does he becomes sympathetic and has an appreciation for their differences.

Harry, a boy of robust physique, took a keen delight in yelling "dago," prefixed with a colorful adjective selected from his large assortment, after a small Italian boy. Tony, as the teacher learned, wept about this at home. His life was rather lonesome, as his mother was away most of the time at her work. The dramatic director decided to play a story centered about an Italian hero. Christopher Columbus was chosen. She did not, however, cast Tony as Columbus, as many had expected. She gave that part to Harry. The part was very dramatic and he soon played it earnestly. Never for one moment was Columbus permitted to become an American. He was an Italian, and so for several afternoons Harry was an Italian hero. One afternoon the director asked him if Columbus was a dago. Harry showed his amazement quite plainly. Immediately he began to defend Columbus. He told the director he was one of the greatest men that had ever lived. When he was through, the director agreed with him and added, "Just think how wonderful that is for Tony. He came from the land of Columbus."

"Why, that is so," replied Harry, and for a time the boys were inseparable. Harry almost wore Tony out by asking him questions. He went to Tony's house to look at some things which came from the land of Columbus, and Harry forgot permanently that Tony was that American product, a dago. Harry's world had grown larger.

In regard to playing different characters, Mrs. Heniger says in her book, *The Kingdom of the Child*, "Gradually we lead the child to think away from merely his own feeling toward the new character, we develop his imagination to the forgetting of self, and lead him through to the spiritual vision of the thing outside of self."

In educational dramatics we cast boys and girls not because of the value they are to the play but because of the value the playing of a particular character will be to them. The girl who plays easily, if continually given the so-called best part in the play soon becomes unbearable in her conduct toward her boy and girl companions. The boys or girls who are continually left out of the play or thrust into the background because they are "afraid" and cannot speak well may never get over their fright and perhaps will always remain in the background. In the first case the teacher is actually harming one of her pupils, and in the second has failed to take hold of an opportunity to assist in the development of a few of her pupils. Through careful casting the director employing the dramatic method of instruction may nurture the mental, physical, spiritual, emotional, and æsthetic growth of her pupils.

A director found it rather difficult to work with one of her groups of girls because they were not clean. Not only were their clothes dirty but their hands and faces. They talked a great deal about cleanliness, with spasmodic results. At one of the meetings the director told a new story for playing in which there was a queen. The girls were eager to play, and each girl, of course, wanted to be the queen. What is a queen? What does a queen look like? were the first questions of their discussion. "Beautiful" was the first descriptive word given to the director. Then they began to wonder what constitutes beauty. They looked at pictures of queens, and finally through the careful guidance of the director they discovered that the first essential of beauty is cleanliness. Therefore a queen must be clean. The conversation which ensued was rather lively, centering around the question, "Who is the cleanest?" They decided, however, to begin their play the following meeting, and the director ex-

The second of a series of articles on the place of dramatics in the church school.

[1] Copyright, 1921, by Elisabeth Edland.

plained that the queen would be chosen at that time. After that the meetings were easy for the director. The girls offered ears, elbows, and necks for inspection. Often the queen was chosen just because her shoes were laced a bit straighter than those of any other girl present. The public bathing house was becoming one of the most familiar institutions to the group—and all this for the privilege of being a queen for a few moments each week.

Sara, a member of the same class, was eight years old and had five younger brothers and sisters. Each week she came to the class frantically guiding two younger children across crowded streets and carrying one in her arms. Sara was awkward, homely, and backward. The expression in her eyes continually haunted the director. It was difficult for her to play, as she always had to "mind" the babies. One day an assistant came with the director and took care of the small children. To Sara's shoulders was fastened the old red velvet curtain which was the queen's robe. Her eyes shone and she scarcely knew where she was as she walked across the floor, her robe trailing after her. For several meetings she walked through the part and then a strange thing happened. Sara began to talk and she learned how to smile. Through playing her part she was gradually permitted to forget that life was merely a mixture of washing dirty dishes, minding crying babies, and living in a filthy alley-way where men cursed and women scolded. Sara did not look like a queen, nor did she act like one, but to her that character meant more than it did to any of the other girls.

Miss Crawford once told an interesting story about her class. One of her boys had formed a bad habit of lying. Her class was preparing a patriotic pageant, and she cast Robert, who did not speak the truth, as George Washington, who could not tell a lie. For a time this pageant was rehearsed every morning during assembly, and every morning Robert stood before the pupils and said stoutly, "I cannot tell a lie." George Washington became Robert's hero. He began to take to himself a few of the distinguishing characteristics of Washington, and among them truth telling.

When the church and church school have the opportunity to assist in the development of their boys and girls through the use of such a potent form of instruction, dare we use dramatics, aiming to do through its use only what the professional stage does?

How shall we cast? It is difficult for the teacher who sees the artistic possibilities of her working material to overcome the temptation of casting according to the ability of her pupils instead of according to their need. She has many difficulties to overcome; the awkwardness of boys and girls; most of them are clumsy and ungainly. Their vocabulary is limited and often consists for the most part of words better forgotten. Their voices are too harsh or too soft. They want to do things, but they do not know what they want to do. With this material the teacher begins. Our bodies were made flexible so that we might move easily and gracefully but through lack of use of many of the muscles most of us, as we grow older, do not retain the flexibility which is natural to the human body. Voices were given to us to speak with, yet many of us are satisfied to go through life grunting monotonously. Our language is composed of thousands and thousands of beautiful and expressive words, and combinations thereof, yet few of us know how to express our thoughts clearly and with interest. Many of us are aroused emotionally to great heights, and to us comes the desire to do big things, but few of us have the technical ability to carry out our desires.

What Sara Forgot When She Played a Queen

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Boys and girls untrained in expression often interpret characters awkwardly and for this reason draw laughs from their classmates. Often they are hindered through self-consciousness. It is therefore well to assign no permanent character to a pupil. Before beginning to play a story, all of the pupils can play one character, or at least interpret the distinguishing characteristic of that character. Perhaps the story calls for one particularly difficult action. All of the players attempt this action. So we continue through all of the necessary characters. Perhaps there is a soldier in the play. The entire class, and not just one boy, become soldiers, and in time to music march about the room. In this way the pupils get the general spirit and action of the character, but the individual and detailed action of each character is left to the pupil to interpret when he begins to play.

For example, a director was playing elephants with a large group of four and five-year-old boys. They walked around in a circle on all fours. Having this general action, each boy was left to interpret the elephant as he chose. The director was rather surprised to see the minister's boy screw his face into a hideous expression every time he approached a certain corner of the room. Finally she asked him why he did this. He explained carefully, "Why there is a little girl standing there, and she won't give me any peanuts."

Because boys and girls so easily project themselves into other characters, the director must be especially careful in his selection of story plays and characters. From varied experience it has been found that the following characters and scenes should never be played with children.

First, never play the Christ. Do not even interpret the Christ character through offstage speaking. We can never know just how the boy or girl who cannot distinguish between reality and imagination will be affected through such interpretation. We can use a Christ-like character, as Manson in the *Servant in the House*, or the stranger in *The Third Floor Back*. When a subtle reference to the Christ character is needed, we can use the cross. We must, however, guard against using this symbol merely for dramatic effect, as over-use will cheapen our reverence for it. We can use music, if it is carefully selected and the action leading to it is sufficiently dramatic.

Killing scenes should never be played with children. There are many Bible stories which depend upon killing or brutal assault for dramatic effect. If the lesson teaching of such a story is necessary for your class, either begin your story after the killing, or choose a non-biblical story with the same teaching value.

Death scenes and funeral processions are two dramatic actions which should be avoided in our work with children; also biblical miracles with perhaps the exception of a few in the Old Testament.

We should choose, if possible, a positive character for interpretation. This does not mean to eliminate the interpretation of such emotions as fear, anger, and grief. Mrs. Heniger well says, "We know that children at times need to be sad as well as happy, to experience pain as well as pleasure, and to be despairing as well as glad."

The best positive characters to choose are those which depend for their best interpretation upon the assistance of others. The individual may have certain convictions as to what his relationship to other individuals should be, but as yet the great mass of people do not live according to their convictions. "The right kind of training for participation in dramatizations of stories and plays where many characters meet together always means for the child an understanding of human beings and their relations one with the other."

The Worship Period in the Young People's Department

By Mary M. Russell

THE leader of a young people's conference asked this question of his audience, "What is the purpose of the opening service of the department?" After a silence in which every one seemed to be searching for an answer, a young woman replied, "To give the late-comers a chance to get in before the lesson begins."

Purpose of the Opening Service

The cultivation of the spirit of worship is the real purpose of the opening service. In too many schools the spirit of worship is lacking. The service may well be called "Opening Exercise," for there is little of a devotional nature manifest. Instead of striving to cultivate a sense of the presence of God, the time is spent in singing, reading, and talking, frequently with no thought or object behind the service. Confusion, noise, moving about and lack of preparation for the service are very apparent. A splendid opportunity for worship is thereby lost. While the lesson deals with a religious thought, it is primarily a time for instruction, and the devotional service is confined to the opening session. If it is missing from that part of the service, where are the young people to secure the training in worship which they so much need?

One who is familiar with the church service of today cannot help being impressed with the lack of reverence shown by those who frequent the house of God. Many appear to think that if they arrive at church in time for the sermon, they are not actually late, and have lost little of the service.

It is a common sight to see friends whispering during the singing of hymns, to find people seating themselves during the reading of the Scripture. God's message to his people is being read, yet many are so lacking in reverence as to dare to whisper or walk about at such a time! People generally refrain from whispering during prayer but converse freely during the taking of the offering. Yet how often has the minister announced, "We will now worship God with our offerings." The lack of true worship is appalling. How can God use to the best advantage men and women who have not learned to worship him "in spirit and in truth"? It is evident that if the boys and girls of the church are to know God and how to worship him, they must be taught, for they cannot learn by the example of others. The Sunday school has a priceless opportunity during the twenty-minute worship period. For many schools it will mean new plans, new leaders, better organization, but—what results!

Simple Principles

Any school may secure a period of worship by observing a few simple principles:

First, the worship service should be built about one theme. A different theme may be used for each Sunday or one may be used for a number of Sundays, possibly for a month. Such themes as Loyalty, Love, Service, Gratitude, Missions, and Temperance meet a real need of young life. The hymns, the Scripture, the prayers, and the Special Feature must all center around the theme for the day.

Second, the service should be carefully prepared. Every moment is precious and should be utilized. The leader must know his plan so well that no time is lost. It is usually an advantage to have the program carefully arranged and written on paper before the school opens. The program then moves more smoothly than is otherwise possible.

Third, order and quiet must be secured. They are necessary to the success of a worship service. It is not easy to worship God amid confusion. The doors to the room should be closed and no one allowed to enter until the completion of the service. All talking and moving about by officers or teachers should be prohibited.

Fourth, the program material must be adapted to the needs of the pupils. Some months ago I had occasion to attend a worship service in a Senior Department. The program had been carefully prepared; every one who had a part was present and ready; the room was in perfect quietness; at the beginning of the service there was a general attitude of reverence. At the close of the service restlessness and inattention were clearly noticeable. The spirit of worship was lacking. The reason was clear to one who knew young life. It was a *Senior* Department, but an *Intermediate* program. The material was not adapted to the needs or interests of the pupils present.

Fifth, pupil participation must be secured. The worship service tends to the development of Christian character. "Youth learns by doing." The worship service is the best opportunity possible for training the devotional life. A committee, composed of three members and one teacher, may be trusted to arrange the program for each service. An effort should be made to use as many different pupils as possible. A record should be kept of the date and part assigned to each pupil, thus making it possible for the leader to know when each member has been given an opportunity for self-expression. There is a tendency among all leaders to use those who can do the work most acceptably. While such ones will be the natural leaders, those less gifted and trained must not be neglected, but urged to take some part in the service. The president of the department, chosen from the group, presides, reads the responsive reading and either offers prayer or calls upon some one to do so. Training in leadership is thus secured. Songs, instrumental music, prayers, Scripture reading and special features afford opportunity for the participation of all pupils.

Many schools introduce a *special* feature into the program, to make the service more interesting as well as more worshipful. It should be made the climax of the opening service, carrying out the lesson suggested by the theme. For example, if the theme of the day is "Missions," a need of some field or an illustration of the manners and customs of some foreign land may be presented. In an Intermediate Department, a few Sundays ago, at the time of the Special Feature, the president announced: "We have with us today a visitor from India." A member of the department, dressed in the garb of a Hindu girl, entered, and walked slowly to the platform. She told in a few brief sentences the story of her life in India, of the tortures to which her people subjected themselves in order to attain salvation and forgiveness. As she talked, the boys and girls realized something of the ignorance and superstition of the people of India and how little the boys and girls there have compared with those of America. As the girl finished and left the room a boy turned to his teacher and said, "Say! If what she says is true, it's up to us to do something." On another Sunday a group of girls presented the story of the Ten Virgins. The demonstration occupied only seven minutes, but the lesson of the parable was made very clear.

Here is an excellent opportunity to train leaders. Young people are willing to preside, to speak, to sing, and to pray when in a department alone with their own group. Opportunity for self-expression is given. The young person can say what he thinks, sure of the sympathetic understanding of his hearers and not embarrassed by the presence of older people. His spiritual nature is allowed to develop naturally.

(Continued on page 431)

Home, School, and Playground[1]

By Benjamin S. Winchester

THE weird shriek of the siren, the clanging of bells and the roar of steamer and hose trucks gave unmistakable evidence of a fire alarm somewhere in the vicinity. Bill Folsom was one of the fortunate few whose desks stood next the windows in Room 5 of the Washington School. It was an old building, erected before architects had learned the cunning trick of placing windows in such positions as to reveal nothing to curious eyes in the seats except a monotonous expanse of blue sky or the blank surface of a brick wall. So it was altogether natural for Bill to lift his eyes from his geography just as the fire engine tore down the street. What he saw prompted him to further action and with animation quite out of place in the schoolroom, Bill rose in his seat and exclaimed in an excited whisper to the boy next in front (who also had risen to his feet and turned his gaze out the window), "Gee, d'ye see that steamer turn the corner on two wheels!"

The fire apparatus rattled on and was soon out of sight and hearing. As Bill's consciousness returned to the schoolroom surroundings he became aware that something was wrong. The eye of the Principal was fixed upon him and her voice—it was a lady Principal—was saying sternly, "William, you may come to the desk." Reluctantly Bill walked down the aisle. "Did I hear you use that word again, William?" It seems that the Principal had lately prepared an Index Expurgatorius of words that were to be strictly taboo. Among them were included, of course, all "swear words." But in addition were a number of words and phrases which, while not exactly in the above category of serious lapses of the tongue, were yet sufficiently close to the border line of inexcusable vulgarity to warrant exclusion from the vocabulary of the liberally educated. It so happened that "Gee" was on this list, not so much because of its intrinsic badness as because of its prevalence in the common speech of youth. "Did you use that word, William?" asked the Principal again. Bill was obliged to confess his guilt. "What have you to say for yourself?" continued the Principal. Bill was in no mood for saying anything. His inarticulate thoughts were running somewhat in this fashion, while a growing resentment was suffusing his face with a heightened color: "Dad says 'Gee' and big Tom [an older brother] says it, an' everybody says it. I don't see any harm in it. Anyhow, what would *you* say if you saw a fire engine going 'round the corner like *that!*" This was what he was *thinking*, though his lips did not utter a word.

The room became very still. Bill was conscious of the stony stare of the Lady Principal and shifted uneasily to the other foot. He glanced furtively about the room and beheld the eyes of his schoolmates fixed upon him, some of them in evident sympathy, some in trepidation, and some in suppressed enjoyment of his discomfort. The Lady Principal was speaking: "You heard what I said the last time you broke the rule, didn't you, William?" Bill answered in the affirmative. "Very well, you may stay in at recess every day for a week. Now you may go to your seat," she concluded, with the air of one who felt that the authority of the school had been vindicated. Bill obeyed, but inside his coat rage and resentment were struggling with discretion for the mastery. He thought of the ball games that were just then in progress, and remembered that only today he had made his first hit. How could he wait a whole week without another chance? His face burned with indignation. By the time he reached his seat he felt as if he would explode. He vowed in his heart eternal enmity against the Principal, against the social system which permitted such injustice, against the world in general. He resolved to change all this when he grew up. He would quit school as soon as the law permitted. Meanwhile he would say what he liked—only he might be careful who overheard.

The situation described above may not be in all respects typical. A more skillful disciplinarian might be able to avoid an open break with a pupil. Nevertheless, the *problem* exists. Teachers are confronted by the necessity of improving the vernacular and developing, if possible, habits of correct English, clean speech and self-control. They face the difficulty of overcoming the influence of lower standards and bad example on the part of parents, older brothers and sisters and contemporary heroes of the playground. These difficulties are not insuperable, but it must be realized that the growing child is subject to a variety of agencies and influences which are all concerned in his education. Some plan must be devised whereby these shall work together, harmoniously, cooperatively, cumulatively, and not, as is too often the case at present, independently, inconsistently, and even in antagonism to each other.

In this particular instance, the Scoutmaster of the Boy Scout troop, composed of boys just older than Bill, was trying to create among the boys on the playground a sentiment in favor of clean speech, free from profanity, obscenity, and slang. If only the Lady Principal had known of this she might have secured the cooperation of the Scoutmaster, and the word which was her pet aversion might have been included in the list of those reported by the boys in their weekly confessions. Thus the school and the Scouts would tend to reinforce each other in the setting of standards. Again, Bill went with fair regularity to Sunday school. If the Sunday-school lessons could have included material just at that time portraying the adventures of strong men who knew how to practice self-control, or setting forth the teaching of Jesus in regard to profanity, or the observations in the Epistle of James on the control of the tongue, such teaching would have been timely and effective, because related to actual present problems—far more effective, probably, than lessons about "Asa, the Good King," or "Saul Going to Preach the Gospel." And if the cooperation of the parents at home could have been enlisted in the campaign for better standards of speech, we might witness the wholesome spectacle of principal, parent, Scoutmaster, and Sunday-school teacher working together toward a common end. And instead of four separate and perhaps diverse and contradictory laws of home, school, playground, and church, four different plans of morality, the boy would gradually come to understand that his world is all one and the same world, with one law, one consistent authority, one set of religious sanctions.

Looking back over the period of three years since school life began, it is easy to see that some tremendous changes have taken place in the area of life for the boy and girl. The horizon is no longer limited by the boundaries of home, on the one hand, or the school premises, on the other. One may not be able to put his finger on the exact moment when this expansion, or the successive expansions—for such they are—took place, as was the case on the first day at school. But a moment's comparison and reflection will be sufficient to convince one that the world of the boy or girl is vastly bigger than it was.

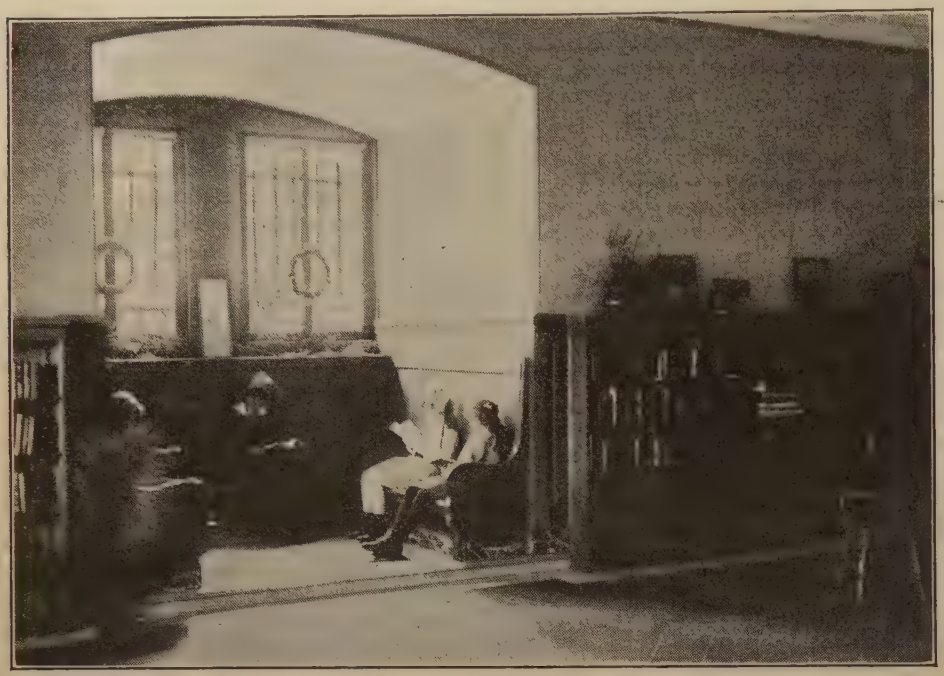
The Expanding World of School

The school experience itself has helped to make it bigger. It has extended the child's world in *space*. The little child's idea of space must be limited and vague indeed, confined as his experience is for the most part to the area about his own home, and such brief excursions as most small children are permitted to make. This area is somewhat extended when he begins school and, walking or riding, becomes acquainted with the scenes along the way. But by eight or nine years of age, with the aid of globes and maps and his own imagination, he finds his world literally expanding to include first his own town, then the county, the state, the country, the continent, and by and by the entire surface of the globe. He learns not merely the *extent* of space; he gains some idea of the *variety*

[1] Copyright, 1921, by Benjamin S. Winchester.

of land and water areas—mountains, valleys, rivers, lakes, oceans, and the variety of climate, population, and product. Here are regions, near and remote, inviting exploration; here are scenes and experiences novel and full of interest.

The school experience helps to give the child an idea of *time*. It does this partly through its very routine and time schedule, demanding punctuality and regularity of attendance and effort. The study of arithmetic suggests, by its rules and its tables, the idea of *law*—a something which is true and unchanging, everywhere and at all times; while the ability to read, which is acquired during these first two or three years at school, enables the boy or girl to roam at will through this great, new, interesting world of the remote in time and space and to share the experiences of others to his heart's content.



Courtesy of the New York Public Library

The World of Books

The World of Play

Yet fascinating as are these experiences which come through reading—and that they are fascinating there can be no question, for one average group of school children between the ages of nine and twelve confessed to spending one fourth of their time reading—there is another world even more immediate, real, and absorbing, the world of *play*. This is for most normal children the "hot spot" of consciousness. As compared with the home, which tends more and more to become merely a place for eating and sleeping and a few more or less irksome "chores," or with the school, which holds one firmly for a time each day in its unyielding grip, the playground is the place for first-hand experience. With play are associated in the child's mind the thoughts of freedom, activity, self-direction, pleasure. The variety of opportunity for enjoyment may be inferred from the fact that more than one hundred and fifty distinct plays and games are listed by one writer as particularly suited to this period from eight to eleven.[1] Here are games for all occasions, the mere enumeration of which is a revelation of the breadth of interest at this time. Free, active plays, such as climbing, running, jumping, teeter-ing, sliding, skating, swimming; dramatic and imitative plays and games of make-believe, such as playing school, house, traveling, calling, circus, Indians, hunters, secret societies; constructive plays, making houses, traps, kites, sail boats, sleds, forts, rafts, doll clothes; games of chasing, hunting, throwing, in great variety; nature plays, collecting, exploring, camping, gardening, fishing; geography games, language and spelling games, puzzles, riddles, arithmetical games, drawing and music plays.

Confusion and Conflict

Wnat must it be like to be a boy or girl of nine or ten or eleven years of age, and confronted by all these worlds at once; the world of home life, now grown familiar and therefore dull, the world of school life with its restraints and irksome routine, the world of the open book appealing to the imagination, and the world of play, intense and satisfying? Most of us have forgotten how it feels, by the time we are twenty. But if we could imagine ourselves in robust health, the recipients of simultaneous invitations to go sailing, swimming, and camping, to join a hunting expedition, to attend a symphony concert and a popular play, to work in the garden, to have a game of tennis, to select a site for a house and draw plans for the same, to start on a trip to Brazil, or explore the Congo, or visit Japan, to read the story of Shackleton's expedition to the South Pole or Dr. Grenfell's adventures in Labrador or Roosevelt's discovery of Lost River, while compelled each day to do our regular work about the home or at the office, we should have perhaps a faint idea of the embarrassment of a boy or girl who is under the necessity of living in so many fascinating worlds at once without neglecting any of his regular duties. (See Fig. 4.)

For there are forces within that drive one out to explore and to master these new worlds. Conditions are favorable for such undertaking. Physically one is fit, more fit than at any previous period. A superabundance of energy seems to have been stored up against this very need. The *instinct of activity* impels one to the use of limb and muscle. We hear it said that girls and boys—especially boys—are fond of roaming, which is but another way of saying that they yield to the *instinct of curiosity*, to the longing that God has implanted within them to explore, to discover, to know the world about them, and become *migratory*. They find things that interest them and the *instinct for possession and acquisition* leads them to appropriate what they find. Being gifted with the *instinct for manipulation*, they supplement the knowledge they acquire through sight and hearing by what they gain through the sense of touch. They discover many more things than they can adequately study on the spot, so they fall into the way of bringing home samples and specimens for later investigation, in obedience to the *collecting instinct*. They find more, see more, learn more and have altogether more varied and interesting experiences when they go together than when they make their expeditions alone, and this tendency to hunt in company we call the *gregarious instinct*. The *instinct for mastery* has pleasurable consequences in the conscious exercise of power over weaker creatures and often finds expression in acts of cruelty, in teasing and in bullying. In the search for novelty and knowledge and possession it often happens that several individuals discover the same object of interest at about the same moment, and then there is *rivalry* to see which one will reach it first, and *conflict* to determine which one shall possess, and this, we say, is a manifestation of the *fighting instinct*. If there is interference with one's purposes, then *anger* follows or *jealousy* at another's success. To gain an advantage one may resort to strategy or deception. And the person who is able to achieve mastery in the face of obstacles and difficulties, and live calmly and with self-control in the midst of the world's confusions, is worthy of *admiration*, that is, *a hero*.

Civilizing the Savage

Thus it is evident that these multitudinous instincts which we list so labori-

[1] Johnson, *Education by Plays and Games*.

ously and classify so minutely are but the inner forces implanted for the purpose of urging the individual out as an independent being into the world, stimulating him to explore, to investigate, to hold his own and to master his environment. Left to himself, without standards of value, rules of action or motives for control, life becomes a struggle against all opposing forces and equilibrium is at last reached when one has found by experience what forces can be overcome and which ones are too strong to be assailed. It is not uncommon for adults to apply the epithet of "savage" to children at this age. The designation is not wholly inaccurate if it is meant to indicate that the conduct of normal boys and girls is largely determined at this age by instinct rather than reason, and that much of this conduct is objectionable. The implication, however, that children are to be blamed on this account is not wholly justified, for it merely denotes that they are as yet but imperfectly educated. It is the business of education to *civilize*, to set standards, to provide rules which enable people to live *together* in harmony, and to safeguard rights, transforming instincts and substituting motives that are social for those that are centered mainly in self. There are places in the child's life, areas of experience, in which this process is already well under way. In the home, supposing it to be "well regulated," in the school, wherever the child feels himself under the eye and in a measure under the control of adults, he may appear "civilized." On the playground, in the street, and wherever he feels a measure of freedom, he casts off the restraints of "civilization."

Now it falls largely to the teacher of religion, and to the church as the responsible agency, to help the boys and girls bring order out of chaos. These separate and ofttimes conflicting worlds must somehow become coordinated. (See Fig. 4.) These authorities, of parent, teacher, and hero of book or playground, must be harmonized. Some satisfactory adjustment must be made between the child and his successive worlds of experience and adventure. Somehow he must be made to understand that certain great facts pervade all of them, certain relationships are common to all, certain laws are operative everywhere. The God of the home world, the present Helper and Provider, must become the God of all nature, of all history, of all peoples, the Creator, the Worker, the Lawgiver, the Strengthener, and Guide. His laws must be seen to be in force, governing not only the relations of parent to child and child to parent, of teacher to pupil and pupil to teacher, but the relations of brothers to sisters, of schoolmates to each other, of *playmates* to each other, of neighbors to each other, and of peoples to each other. There must be standards of conduct with which one may compare these experiences of every day and by such comparison solve one's problems. There must be stored in the memory the rules for living happily together. There must be opportunity to practice living together in accordance with the rules. There must be not only obedience to the rules, but such an understanding of them that one freely commits himself to the scheme of a divinely regulated life. And there needs to be such repetition of the common experiences that most of one's ordinary behavior will be reduced to modes that are habitual. In its main objectives this task of religious education is a very simple one. It is none other than to help the child to be conscious of God in every part of his great world, to help him to see that it is all God's world, that his power is everywhere, that his laws are everywhere and benevolently framed for our safety and comfort; that all men are his children, in all of whom he is equally interested; that we owe him reverence, obedience, gratitude, and love, and that we owe each other good will, sympathy, cooperation and love. These simple truths it is the task of the church to translate into the experience of boys and girls and in such a way that they may see that they apply to all their worlds alike.

The Raw Material of a Curriculum

Such are the needs to be met in the curriculum of the church school. Through it there will be opportunity to share the experience of people in typical situations, similar to those which confront the children now, situations involving perplexity, conflict, struggle, and the uncertainty of triumph or defeat. There will be stories of episodes in the lives of ordinary persons who, after various attempts, achieved the mastery and by their successes won the right to serve as models for the imitation of those who come after them, or by their failures stand as a perpetual warning against similar courses. The stories must be "true" in the sense that they might happen now, anywhere, any time. They must be realistic, not fairy stories any more. They will be dramatic, moving rapidly and inevitably toward a definite objective. Quiet scenes and loosely connected scenes will not long hold attention at this age, for boys and girls of nine or ten are not content to sit still and look at the landscape, however beautiful. Nor are they willing to be merely spectators of the passing procession. They must be *in the procession*, a very real part of it, as participants, going with it somewhere and as near the front as possible. They are *actors*, not observers. Achievement through self-discipline in obedience to law, that is what they admire. And "the right, in these early years, is what one's models indorse; the wrong is what they condemn."[1]

The cycles of stories in Genesis are excellent examples of the type of story needed at the beginning of this period. The nomadic patriarch, going forth in response to the call of God to find a home and found a family, is the incarnation of the spirit of obedience. With family relationships and customs fairly established, Abraham meets, one by one, the problems of wider relationship: property rights, the settlement of quarrels, self-defense, and protection against enemies, and the question of truth versus falsehood—which last seems to have been especially perplexing, to judge from its frequent recurrence. Yet because of his unquestioning faith and dignified bearing, Abraham commands respect. In Jacob and Esau two types of conduct are contrasted, neither wholly successful. For Esau certainly is not the gainer, with his uncontrolled appetite; nor is Jacob happy in practicing deceit. In Joseph and his brethren, with the aged father in the background, the problems of brotherhood are presented, in their simpler aspects. Boastful conceit, the bitterness and misery of jealousy, fidelity to high purpose and faith in God even when far from home and in

The World of Play

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[1] O'Shea, *Social Development and Education*, p. 78.

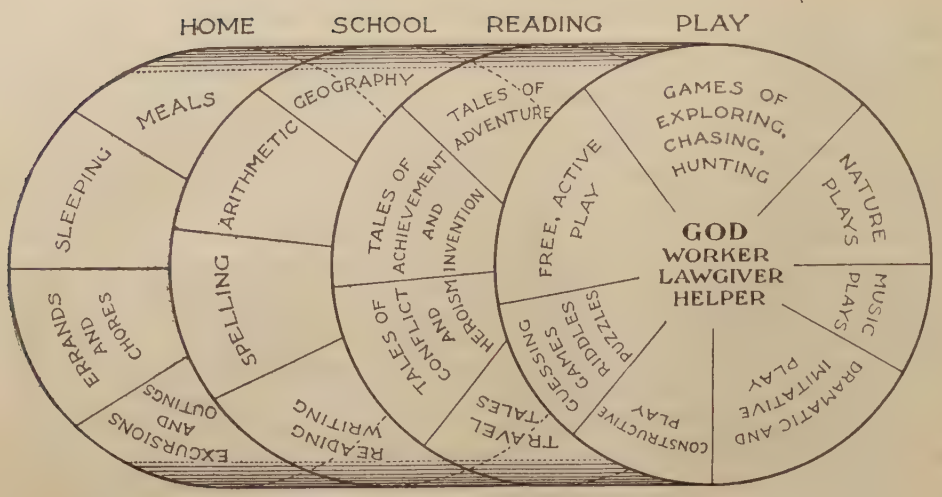


Figure 4

adverse circumstances, a spirit of helpful and obliging service, industry and conscientious performance of duty—these are the main points in the narrative full of dramatic interest.

The stories of Genesis hardly take one out of the sphere of home and family relationships. In Exodus one is immediately transported into a far more complex situation. After the crossing of the Red Sea the whole problem of living *together* is opened up, and the story of the wilderness wandering is really the story of the achievement of social organization and the development of laws for the protection of fundamental rights. The Book of Judges, on the other hand, is the story of the development of a community out of lawlessness into a more law-abiding attitude, the whole argument being that lawlessness *doesn't pay.*

In the later books of Samuel and Kings there is further development of the ability to live comfortably together and to cultivate loyal and disinterested friendship. Thus far there is a fairly close parallel between the growing complexity of the problems presented in the Bible stories and the development that is going on in the life of the boy or girl. The sequence of stories in the curriculum may therefore proceed according to the biblical order.

Larger Aspects of Religion

But it should be kept in mind that the purpose of the curriculum is not now to teach history, nor even biography, in the ordinary sense. It is rather to present transcripts of experience in dramatic episodes clustering about the names of those who have lived and wrought in faith and have successfully solved some of these problems which confront the boys and girls. The object of the stories is to enable them to share this experience, to make these struggles their own. They must themselves *move* with the story, and with the aid of maps and pictures accompany these heroes on their journeys. They must learn how it *feels* to be in prison in Egypt, to escape from bondage, to be pursued as one unjustly outlawed and yet without harboring resentment, by acting out scenes from the lives of Joseph, Moses, and David. They must have time to appreciate the necessity of law, as set forth in the vivid account of the conversation between Moses and his father-in-law in Exodus 18, and must work out a formulation of rules of living for our needs today, not confining themselves to the Decalogue but including also such pertinent regulations as appear in Leviticus 19.

It is particularly necessary not only that the exploits of the patriarchs and their successors should be presented to the boys and girls as real *projects* but also that they should have practice in making their own application of the principles involved to the solution of their present problems. The curriculum should therefore contain frequent statements of problems, phrased in terms of the pupils' experience, for the purpose of stimulating them to make their own judgments and decisions. For example, after the story of David, Nabal, and Abigail, the following problem may be suggested:

A group of boys were camping. While on a hike one day they came upon a cornfield. They began to pick some roasting ears, intending later to pay for them as they passed the farmhouse. But just then the farmer's boy saw them and set the dog on them. As they were fighting off the dog the boy himself came out and they began to fight him too. Matters were getting serious for both boy and dog. Whereupon the boy's sister appeared and . . . (the pupil to complete the story).

There is need, however, of a fuller, more comprehensive setting of standards, such as is afforded in connection with the life of Jesus. The rapid, vivid description of Jesus, the Worker, as given in the Gospel of Mark, is peculiarly adapted to this purpose. Two things are especially characteristic of Mark's picture of Jesus: the tremendous activity of Jesus and his masterfulness in conflict with his enemies. And alongside these pictures of Jesus should be placed his sayings, as given in Matthew, summing up his rules of life in terse, pithy phrase. And, finally, the experience of a learner in the school of Jesus will be helpful, as found in the story of Peter and in the story of Paul. Here were men who rose superior to difficulty and were "triumphant over pain" through their obedience to the teaching of the Master.

The church should take advantage of the children's fondness for reading, and a parallel course of correlated stories of thrilling adventure suggested in connection with the curriculum studies: stories like Grenfell's *Adrift on an Ice Pan,* or Norman Duncan's *Billy Topsail, M.D.;* travel stories, like *How a Little Girl Went to Africa, Jack and Janet in the Philippines,* or *The Land of the Golden Man;* tales of heroic self-sacrifice, such as *The Story of David Livingstone, The Story of John G. Paton,* and the story of Jackson in China; tales of our country, like *Good Bird, the Indian, Americans All,* or *Lincoln, How He Helped to Make Men Free;* and tales of chivalry, like *The Boys' King Arthur.*

Likewise the opportunity should be seized for storing the memory with choice formulations of rules, like the Golden Rule and the Great Commandment; with proverbs and Psalms, like the first, the eighth, the nineteenth, the twenty-third, the ninetieth and ninety-first; with passages from the New Testament, like the Beatitudes and portions of the Sermon on the Mount; and with hymns and poems of a vigorous, dramatic character.

The curriculum should provide a place for worship, with splendid suggestive passages from the Bible setting forth the activity of God in creation and inspiring reverence and faith. And through their curriculum studies the children should be led to find God in forest and glen, in the fragrance of flower and the song of bird, in the glory of the noonday, the majesty of the storm and the quiet vigil of the stars, with opportunity to frame their own prayers and choose their own ways of expressing enthusiasm in song. They should be taught to reverence their own bodies and to cooperate with God in growing strong by keeping clean and controlling appetite and taking exercise. Through all their busy, active days they should be learning by experience that *laborare est orare,* work is really worship if done in the right spirit, and life itself with its rhythms is a kind of song of praise.

And the curriculum must find fruition in acts of service, not appended to it but integrally a part of it, rooted in the stories and springing naturally out of them. Acts of thoughtful kindness and brotherly regard toward schoolmates and playmates, acts of self-denial that the hungry may be fed, the sick cared for, the unfortunate made happy. The collecting interest may be put to work not only in gathering materials to be used in connection with the lesson study, such as illustrations and pictures from the magazines, objects from nature, etc., but material that will help to create bonds of interest and fellowship

with distant persons and peoples, such as postage stamps, pictures of houses, customs, activities, and samples of products and articles of manufacture. Through stories of other lands and peoples emphasis should be placed upon the things all men have in common and a sense of interdependence be developed. And every opportunity should be seized upon to bring to the attention of the boys and girls the needs of other people in such ways that they may feel a desire to help by sharing what they have, by rendering acts of personal service, or by sending money—the product of their own effort—when they cannot go themselves.

The Significance of Childhood

It is becoming more and more evident that the great business of education, and no less of religious education, is to facilitate the adjustment of the individual to his changing surroundings and experiences and to secure his whole-hearted and intelligent enlistment in the enterprises which men undertake together for their common good.[1] To put it negatively, it is beginning to be recognized that the mistakes and tragedies of life are largely due to the fact that the individual concerned is not able to make such adjustments, not willing to enlist. They are not skilled in the analysis of their daily problems, not practiced in the control and direction of instincts and energies. The period where the onrush of problems is most overwhelming is right here during these years from nine to eleven or twelve, and in the years which immediately follow. Here lies the great opportunity for the educator. After that, other interests begin to absorb attention. There is the tendency to turn aside from the business of learning to live to the business of making a living, and the individual steps out into life with such equipment as he has gained during these precious years, be that much or little. Each period of life presents, of course, its peculiar opportunity, but it would seem that one's relation to the world and one's chance for achievement through self-mastery are largely determined before twelve, or at latest by fifteen years of age. Standards, values, models, ambitions, habits, choices, the things that go into character—these are the things which must first go into the curriculum.

[1] Compare Hunter, *The Social Reactions of Children under Twelve;* Stone, *Complicating the Girl Problem Before Adolescence is Reached;* Hayward, *Defective Training for Pre-adolescent Boys;* Brightman, *The Personal Relation Between God and Children;* in *Religious Education* for February, 1921.

Do We Expect to Recruit for the Christian Professions?

Has the author of this article put upon the church school a burden of responsibility greater than it should bear? Is it true, as he states, that the question of entering whole-time Christian calling is being settled now, day after day, in our own school by our own pupils, and in some measure settled by our own attitude and our own acceptance of responsibility or refusal to accept it? Here is an excellent subject for discussion by the workers' conference.—*The Editors.*

By Eugene C. Foster

WHATEVER may be our convictions as to whether this is the best method or not, the fact remains that the extension of Christian work in the world is largely to be measured by the quality and number of those who are engaged in whole-time Christian callings. The Christian minister, the leader in definitely Christian education, the Christian missionary—whether preacher, teacher, physician, or any other specialist—all these are at the front of the advancing column of the world-wide Christian movement.

The better these people who are devoting themselves wholly to Christian callings, the more skillful and competent they are, the more will the lay or volunteer elements of the church be set to work. There should be no reduction in the forces of lay leadership; the very necessities of the case call for a tremendous expansion. But this expansion will also make necessary a constant supply of men and women who have no "first call" above that of devoting their lives to the extension of Christianity.

The question at the head of this article has to do with the part of the church school in producing this future supply of ministers and missionaries and Christian Association secretaries, and others in the same group. That is a very important question. It may be assumed that unless the church school meets its responsibility in this direction, the supply will not be at all adequate.

It is true that some people turn to these whole-time Christian professions after they have reached maturity. In the vast majority of even these cases, however, there has been early Christian training in which the church school has had a real part.

There are children in the youngest departments of the church school today who are potentially capable of filling these positions. Some of these children will be in contact with the church school for ten or more years. Will those who should be ministers or missionaries find their way into these privileged places by reason of the contacts the school is making with their lives?

Have our officers and teachers in the church school to which we belong thought this question through? Is the school so organized that a capacity for this kind of work will be discovered?

Let me hasten to say that any undue pressure that brings into these callings many young people who will not make a success in them would be quite as unfortunate as failing to win the right ones. But many people are so keenly afraid of getting some boy to decide for the ministry who might make a better mechanic, that they withhold the whole challenge of Christian callings from any who go into other callings when they are best fitted for these special tasks.

Surely there must be some wise course to pursue which will bring the right challenge to the right boys and girls; silence on the whole subject, lest some come who are not "called," is most assuredly not the right course.

It will pay us to study our schools, or, better still, that one particular local school for which we have responsibility, to discover whether we are getting real results in this direction.

I can cite the case of one school, remarkable in its leadership and in its methods, with a large number of young people away at college, and with just one of these a student volunteer. Is this the school's rightful share to meet the needs in the foreign missionary field? Or, should this school's share be four or five, or ten young people who are preparing for some special Christian service? Who knows? Who has thought it all through?

If a school has one such young person on the list of those who are definitely preparing for a life of Christian service and should have five or six, where does the fault rest?

Of course we must reckon definitely with the commercialized aspects of life. Our young people on almost every hand are hearing and reading those interpretations of success which are measured in dollars. To succeed one must be rich; if rich, one has succeeded. Much of the "success" literature of the day has this as its central thought. Of course, it isn't always so bluntly put. Many other results are pictured. But it usually makes a better article if it can be illustrated by a great house, or extensive gardens, or other evidences of wealth.

We must face this situation fairly. Nor should we quarrel with the desire to be rich. Our part is to make a case for riches beyond mere possessions. Our guidance ought to be as helpful to the boy who seeks to be rich as to the boy who seeks to be a minister.

Indeed, in our desire to do only the right thing we are in great danger of doing quite the wrong thing. Our real leadership should begin much farther back than the point where the boy decides *what* he is going to be; it is for us to lay the foundation for that decision by getting the boy to first decide *why* he is going into a certain life-work. Before choice should come motive.

If a boy decides to enter the ministry because it gives him a place of prominence in the community, we can scarcely enthuse over his choice. Equally if a boy decides to enter the law because he thinks it is the easiest course to wealth, we may question the real worth of his decision.

This leads us to the crucial point of the whole matter. Is our school helping boys and girls to make intelligent decisions based on the challenge to invest their lives at their best, or are we merely standing by and letting convenience, or selfish choice, or chance decide the major question of a life work?

Is the Christian worker looked up to with respect in his community? Is our minister paid so small a salary that he stands humiliated before his parishioners because of his economic problem? Just why should we expect boys to enter the ministry when the minister they know best is rated by his church as only worth a beggarly salary? Most assuredly we would not want a boy to enter the ministry because some minister he knows gets a princely salary—for ministers. But a thoughtful boy will measure the esteem in which his minister is held somewhat by the salary the church pays.

Are we teaching that highest success comes by way of sacrifice? In the whole-time Christian calling it may be one kind of sacrifice; in business and professional callings it will be another kind. But success comes high; somebody has to pay the price.

We give a false note to the whole question when we give the impression that Christian work is all sacrifice, while professional and commercial callings are free from such investment. It is equally true that we do not want to minimize the sacrifices the Christian worker is called upon to make. It all comes back to the question, Shall I seek to find the place God wants me to be? To discover that is success; all else is minor.

Are we getting this message to our young people? Does our pulpit sound it out? Do our services of worship in the school ring with it? Are we as eager to honor the faithful minister or missionary as we are the much-heralded captain of industry?

Do our songs breathe the spirit of the life which is consecrated to a great cause? Do our conversations assume that our young people are going into the thing to which God calls them?—whether that be work at the lathe or carpenter's bench or in the office, or at the sales-manager's desk or in the pulpit, or in the foreign missionary service.

If we get this idea deeply implanted, I have no fear about our having a plentiful supply of ministers and missionaries and Christian Association secretaries. If the decision is based on fundamentals, the distribution will take care of itself. It will mean that our young people will have open minds to the call of the ministry and kindred life-work; and that is all I ask. I am most concerned when the mind is closed to this call by a tacit assumption that success lies only by way of commercial enterprise.

As a church we may well be proud of the young man who reaches his decision on the basis of God's need of his services. If he becomes a minister, he will probably be recognized as being in the right place; if he becomes a mechanic or a merchant or a physician, he will as truly be a Christian. And every such Christian will make possible the highest success of those others who devote their lives wholly to Christian success.

Planning Ahead

By

Helen G. Carciganes

This outline, showing how a church in New York City prepared for Rally Day and the year's work, deals only with the mechanics of the question. The point of main importance is that committees, dates, and program for the first month of the fall were appointed and decided upon in June. The school was ready to begin work with almost full strength on the opening Sunday in September, largely due to the work of the committee which was appointed in June.—*The Editors.*

ON June eighth, the committee, numbering fourteen, for the Fall Rally, was appointed.

One week later, a meeting of the committee was held to discuss the program. The results of the meeting were as follows:

1. Arrangement of program:

Each teacher to be requested to hold class reunions for the purpose of renewing fellowship and establishing a "get together spirit," during the week of September 12.

(2) September 14: Rally of teachers and informal discussion of books on Sunday-school work read during the summer. (Each teacher has already been asked to read one of the books in our Sunday-school library.)

(3) September 23: Young People's Social, including boys and girls, twelve years and up.

(4) September 26: Rally Day exercises. It was resolved to make it a Church Rally as well. It was therefore decided to hold the Rally Exercises at the time of the regular morning service.

(5) September 30: Dinner to officers of the church, their wives, and to officers of the various clubs and organizations in the church and church school.

2. Appointment of subcommittees:

(1) Committee on publicity—two members. Duties: to advertise events and to send out notice for Rally Day.

(2) Committee for the dinner—two members. Duties: to arrange with the Ladies' Aid to give the dinner and to have tickets printed and distributed. (Expenses were covered by each teacher paying $1.00 for her ticket.)

(3) Committee for Rally Day Exercises—six members. Duties: to arrange program.

(4) Committee for Young People's Social—three members. Duties: to arrange program for evening.

With all events arranged, the dates settled and the committees appointed, with full knowledge of their various duties, we had clear sailing.

During the last week of August each teacher received a copy of the program for the month of September.

During the first week of September each teacher received a letter, reminding her of the reunions and urging her to hold one. In regard to these reunions, I might add that the Beginners', Primary and Junior Departments had departmental parties. Our intermediates and seniors are mostly organized and held individual reunions.

The Jordan Valley and Jericho

By Milton S. Littlefield

The fourth article in a series supplementing the geographical material in the Junior and Intermediate Lessons of the Closely Graded Course

THE physical geography of Palestine furnishes a background for history of fascinating interest. There are four longitudinal zones which determine the course of events. The first is the coast plain, fertile and carpeted with flowers. The second is the central range, running north and south, through the entire length of the land, broken only at the great plain of Esdraelon. The third is the deep Jordan Valley, the lowest place on the earth, stretching from the Lebanon Mountains to the Dead Sea. The fourth is the eastern plateau, which rises to a height of 3,000 feet behind the Jordan Valley and stretches out to the desert. On the central range lived the Hebrews, by their position at once separated from the world and yet in touch with it, for they lived on the crossroads of the world. Below their hills to the west journeyed the caravans and the armies of almost all the known nations. To the east, they were protected by the desert and by the deep trench which we call the Jordan Valley.

In both a material and spiritual sense, the Jordan stands apart from all other rivers; spiritually it comes close to the life of each one, as the symbol of that inner change by which the soul passes into the kingdom of heaven, and also of the waters of death which now roll between us and the promised land of immortality; materially it is unlike any other part of the earth. No other part of our earth uncovered by water sinks to 300 feet below the level of the ocean; but here we have a rift more than 160 miles long and from two to fifteen broad, which falls from the sea level to as deep as 1,292 feet below it. In this trench there are the Jordan, a river nearly 100 miles long, and two great lakes, respectively twelve and fifty-three miles in length.

The Jordan leaps forth from springs at the foot of Mt. Hermon, one hundred miles north of the Dead Sea, not as a spring but as a full-grown river. Soon it loses itself in a marsh and the waters of the Lake Huleh. The marsh is a tangled jungle utterly impenetrable. "On the lake, no boat has ever been except McGregor's canoe, Rob Roy." Nine miles below, it flows into the beautiful blue waters of Lake Galilee. Leaving the lake, the river flows toward the Salt Sea, sixty-five miles in a direct line, but through a channel two hundred miles long owing to its twistings and turnings. This river, which runs to no place, has no harbor, no boats, no city of importance on its banks, flows through a desert—a trench between mountains rising 800 to 1,500 feet on the west and 2,000 feet on the east, with higher ranges behind. It is not the bright plunging noisy river that might be expected from its rapid descent, but a swift, black, sullen current flowing between ugly mud-banks of refuse or an occasional bed of stones, foul with ooze and slime.

The vegetation of the valley, under the intense heat of 100 degrees to 118 degrees, which it often attains in summer, is extremely rank, but the soil itself is that of an old sea bottom, broken by beds of gravel, clay, and in some places cliffs, old deposits of marl which crumble and fall into the river in times of flood. Although there is so much vegetation, there is also so much jungle, so much poor sour soil, that it well deserves to be called a wilderness (Mark 1. 4, 5).

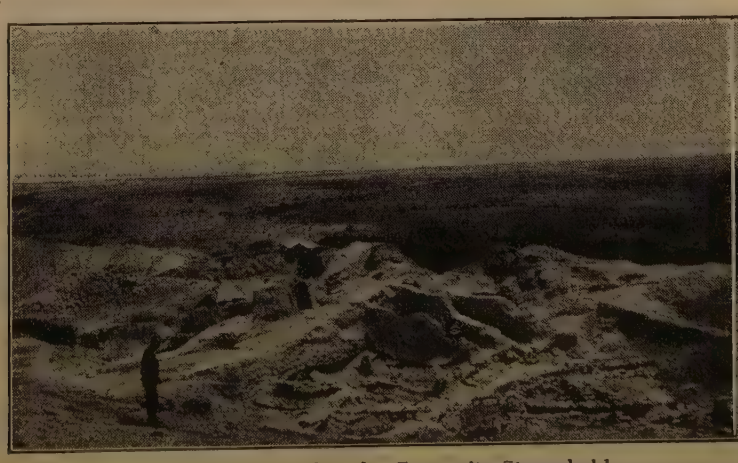
At the foot of the Jordan Valley was the city of Jericho, standing about six miles from the river on a plain at the edge of the central range of hills.

There have been three Jerichos in the long history of this region, which occupied three different sites. The site of ancient Jericho—the city of palm trees—is indicated by a large mound on the western border of the plain. A famous fountain issues from the eastern base of the mound, and was doubtless used for irrigation of the plain as well as for the supply of the city. An early, and a generally accepted tradition, has identified this with the fountain whose waters were sweetened by Elisha at the intercession of the people of Jericho.

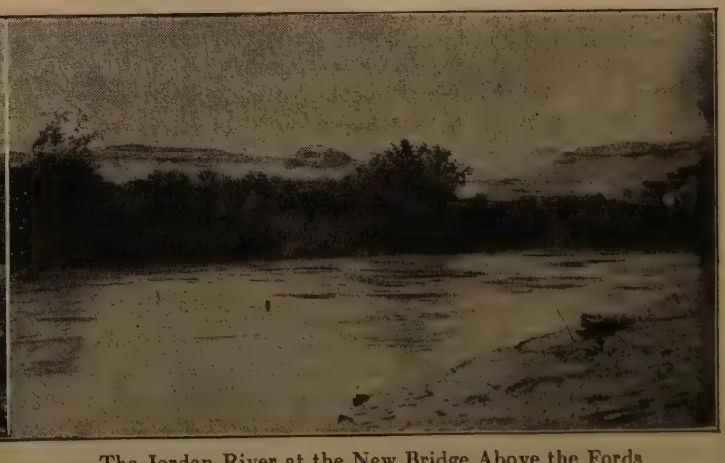
The mound is over twelve hundred feet in length from north to south and rises to a height of from forty to ninety feet. Long stretches of the ancient wall of this Canaanite stronghold have been excavated. On the top of a foundation wall of stone was built a wall of sun-baked brick six or seven feet in thickness. Even now after lying for centuries in ruins, it is eight to ten feet in height.

This ancient city was practically impregnable. Small in area, it was guarded by walls perhaps fifty-five feet in height and as thick as those of many fortresses of the middle ages. Yet the city never stood a siege. The true defenses of a city are the stout hearts of its people. The oldest biblical account suggests that the city was taken by stratagem. The story of the spies shows that the Hebrews had friends within the city. One suggested explanation of the Hebrew story, the great value of which is the evidence it gives of the faith of the people in the overruling care of their God, is that as they were marching around the city, the gates were suddenly opened and the Hebrews rushed in and captured the city.

In the earlier history of the country, the plain in the immediate vicinity of Jericho was famous for its fertility and tropical luxuriance. Aqueducts, the ruins of which



The Ruins of Jericho, the Canaanite Stronghold



The Jordan River at the New Bridge Above the Fords

A British Cemetery on the Jericho Road

may still be seen in several places, carried abundant supplies of water from the mountains and distributed it over the plain, making it a rich garden spot, or, as Josephus describes it, "a divine region." It was especially noted in the days of the Roman occupation for its almost priceless balsams; its choice variety of palm trees and fragrant spices. The princely revenues derived from this region were given over by Mark Antony to Cleopatra, and were afterward recovered for himself by Herod the Great. The revenues of this plain in the time of its occupation by the Crusaders were valued at $25,000 per annum. These were derived from the cultivation of sugar cane.

The site of the Roman Jericho was a mile or two farther to the south. It was enlarged and adorned with magnificent buildings by Herod the Great, and his successor, Archelaus. It was the favorite winter residence of Herod and the place of his death. The position of this city, at the opening of the pass leading up to Jerusalem, made it a place of general rendezvous for the pilgrim bands going to and returning from the great festivals at Jerusalem. On his last journey to Jerusalem our Lord tarried for a short time in this Roman city. Here he healed the two blind men and called Zacchæus the publican.

The monastery of Mar Saba, founded before the Hegira of Mohammed, still stands on its ancient rock looking down upon the Valley of the Kedron. Forty monks still inhabit the cells which cluster around the grave of St. Sabas, the founder, who died in 532, and still far below in the depths of the gorge the wolves and jackals muster at morning light to eat the offal and refuse which the monks fling down below. In this monastic fortress lived in the eighth century a monk named Stephen, who, before he died, was gifted with the talent of embodying in a simple hymn so much of the essence of the Divine life that came to the world through Jesus Christ that no hymn more profoundly touches the heart and raises the spirits of Christian worshipers. This song of Stephen, the Sabaite, originally raised on the stern ramparts of an outpost of Eastern Christendom already threatened with submersion beneath the flood of Moslem conquest, rings with ever increasing volume of melody through the whole world today.

Art thou weary, art thou languid,
Art thou sore distrest?
"Come to me," saith One, "and, coming,
Be at rest."

Leading up to Jerusalem from the squalid Jericho of today is the great military road built by Allenby. Still to be seen are the machine gun nests in the tangle of hills which the gallant new crusaders took, hill by hill, during the spring of 1918. And here and there are little graveyards in which are white crosses erected by their comrades in memory of those who died that the land which gave to the world the seers of Israel and the Christ might be free from Turkish tyranny.

A Junior Program

THIS program is suggested for use in schools where there is no separate room for the Junior Department and the juniors are therefore compelled to worship with the older members of the school. Through such a service as this in which important parts of the memory work are brought together under one subject, the meaning of the verses is emphasized and the children are given a vehicle for worship through which the emotions normal to children can be adequately expressed.

JUNE—Second Year.

THE GREAT COMMISSION

Hymn, one of the following:

We've a Story to Tell to the Nations.
The Son of God Goes Forth to War.
O Zion, Haste, Thy Mission High Fulfilling.

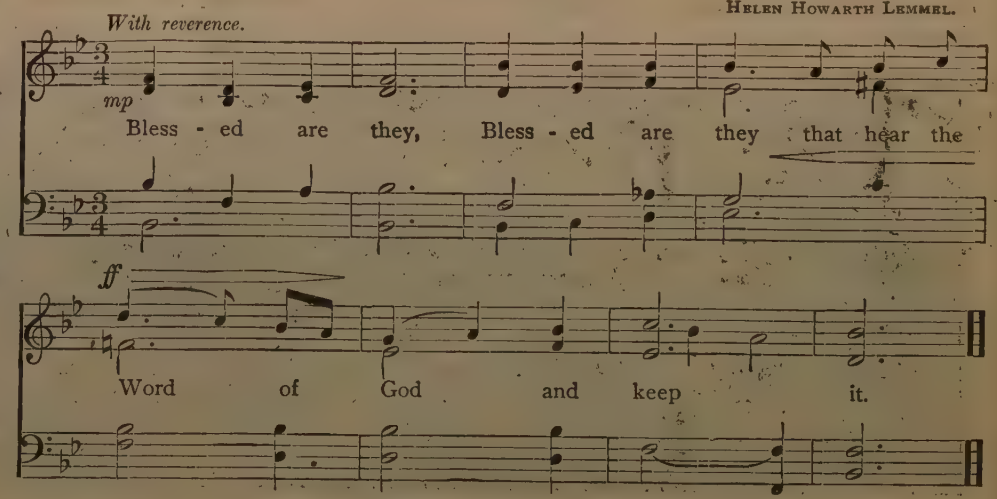
Recitation by all of the second year pupils. Matthew 28:19, 20; Isaiah 55:10, 11.

Response. (See music below.)

A brief story of the work of William Carey, Robert Morrison, or Adoniram Judson written and read by one of the second-year pupils.

Response.

HELEN HOWARTH LEMMEL.



Music copyrighted, 1919, by Josephine L. Baldwin.

Boy Choirs and Antiphonal Singing

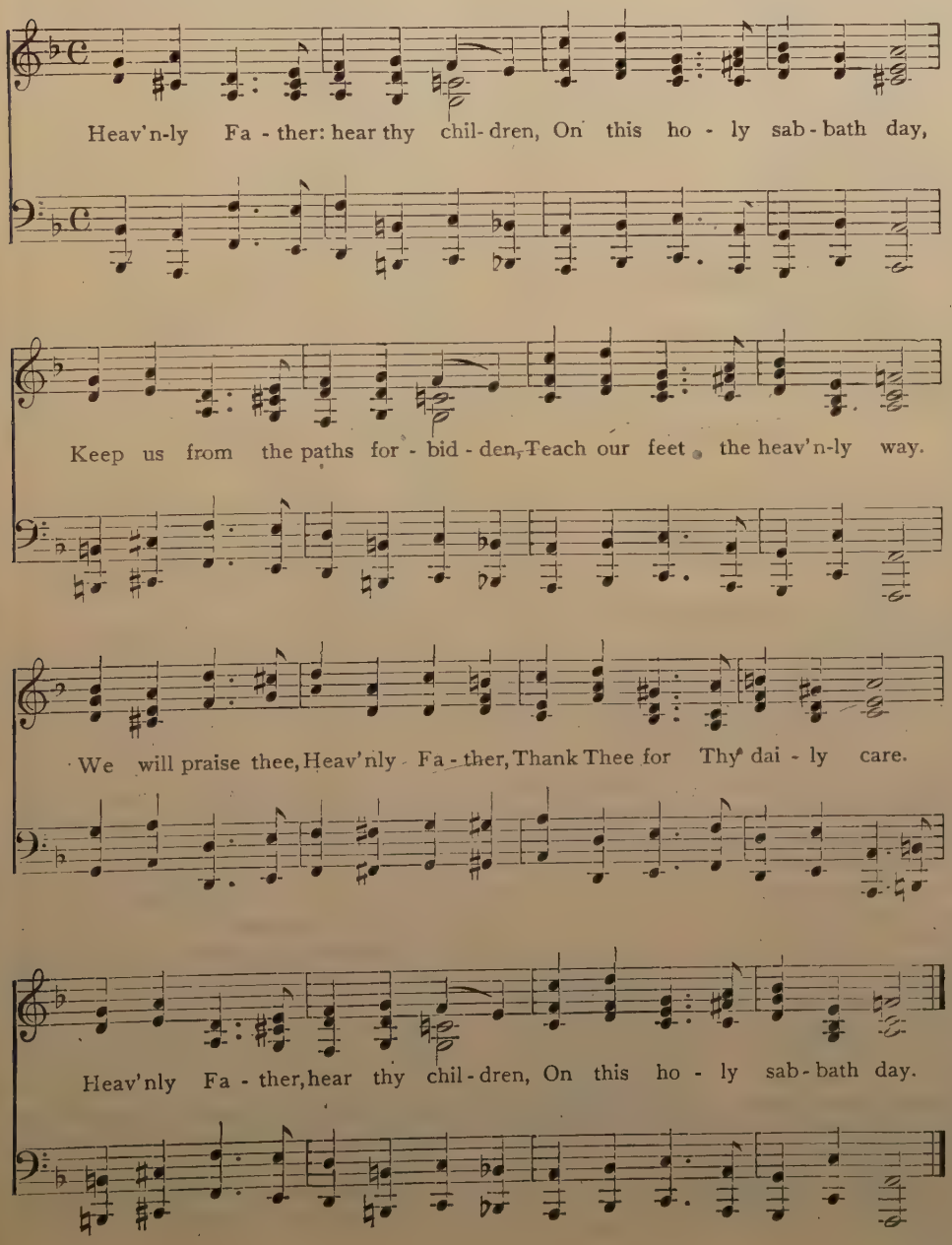
By Mrs. Ralph H. Gaw

HAVE you an organized choir in your Primary Department? If not, suggestions coming from actual experience may be of value.

In a Graded Primary Department of a hundred we have a choir of twenty-eight voices. Only boys who are in the second and third years are considered eligible. They practice ten minutes before the regular session and if tardy cannot enter the choir that session. For special occasions they practice on Saturdays. The practical results in our five years of experience are that the boys are much more easily controlled, the choir compels a certain dignity, and our music is far more pleasing. The break in the routine, the change from sitting to standing, has a decided effect for good. Moreover, the boys wear gowns during the singing and this seems to cultivate dignity in even the irrepressible age of eight to nine. The gowns are of coarse white cotton, cut after a simple modification of an ordinary shirt; they reach to the knees and are cut sufficiently low to slip over the head. The sleeves, loose and flowing, are a sort of cape, as they are not sewed underneath, and reach only to the elbow.

Heavenly Father, Hear Thy Children.

Words by Mrs. RALPH H. GAW. Music from SCHUMANN.


Heav'n-ly Fa - ther: hear thy chil- dren, On this ho - ly sab - bath day,
Keep us from the paths for - bid - den, Teach our feet the heav'n-ly way.
We will praise thee, Heav'nly Fa - ther, Thank Thee for Thy dai - ly care.
Heav'nly Fa - ther, hear thy chil - dren, On this ho - ly sab - bath day.

Though so short a time is given to practice outside of the regular session, it has proved sufficient to prepare the choir for an occasional appearance in the larger Sunday school and even in church with credit. The songs, for the most part in unison, are given pleasing variety by being used antiphonally where adapted to such use. A line or verse by the choir followed by the other children, or the next line, or a verse by the choir and the refrain by the children. One of their songs follows.

As sung antiphonally:

Choir: Heav'nly Father, hear thy children
Children. On this holy Sabbath Day.
Choir: Keep us from the paths forbidden.
Children. Teach our feet the heav'nly way.
Choir: We will praise thee, heav'nly Father.
Children. Thank thee for thy daily care.
Together. Heavenly Father, hear thy children.
On this holy Sabbath Day.

Patriotism in the Primary Department

AT the close of our general exercises, some boy who has been especially attentive is chosen to hold the flag in this little service. The honor is a coveted one and serves as a check on careless behavior. A second boy is given a "Christian flag." Side by side they face the children. The flag is elevated, the children rise, every right hand is held up toward the Stars and Stripes—this even the tiniest can do. Where they will not give a "salute" exactly enough to justify its use, enthusiastically the young voices say together:

"We *love* our flag and the country for which it stands. We will obey its laws and give it loving *service*."

Now the Stars and Stripes are slightly lowered, the Christian flag is in turn elevated, again with hands outstretched and reverent voices we hear:

"This is the 'Christian flag.' We pledge our *lives* for the kingdom for which it stands, one brotherhood, uniting every one in *service* and *love*."

After a patriotic song is sung, or one of missionary character, the two boys pass to the rear of the room, where the flags are taken in charge by the secretary.

The children bring a fresh interest to this service every Sunday. It is never known who will have the honor of holding the flags, and moreover they seem to love the dignity of it, and its very brief duration cannot be said to really take from the time of any program the superintendent may have in mind.

MRS. RALPH H. GAW.

Three Services of Worship for the Primary Department on Children's Day

By Jessie Eleanor Moore

THE content for these services has been selected from the curriculum material of the International Graded Lessons, Primary Course. This has been done in order that—

1. The work of the department need not be interrupted in order to prepare for the special day.
2. Rehearsals may be unnecessary.
3. Self-consciousness on the part of the children may be avoided and a real attitude of worship maintained because of the familiarity of the material.

The songs are merely suggestive. Others, more familiar to the group of children in question, may be substituted.

If the class is not too large it is wise to have the whole group go to the platform, for the reason that children sing better when massed together. The children having individual recitations or stories may stand in front.

In Services II and III there are stories to be told. Children should be selected who have done story-telling in the classroom. This may well be done by the children themselves, each class choosing from their own number their best story-teller. In writing the stories from the life of Jesus for Service III, the wording of the American Standard Revision and of Weymouth's "New Testament in Modern Speech" has been followed whenever possible. It is not intended that these stories should be memorized by individual children for this occasion. The stories are already familiar and some practice in telling should have occurred as a part of regular classroom procedure. But if the children who have been selected as story-tellers are given their own story as it appears here, it will not only help them in their expression but they will more readily see the relation of their own story to the whole. Allow the children to tell them as naturally as possible.

SERVICE I

Song

"All things beautiful and fair" or

"Each little flower that opens" or

"Lord of the sunlight" from *Songs for Little People*, by Danielson and Conant, or

"The beautiful bright sunshine" from *Hymns of Worship and Service.*

Scripture Recitations

1. "Lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come." Song of Solomon 2: 11, 12.

2. "He hath made everything beautiful in its time." Ecclesiastes 3: 11a.

3. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Genesis 8: 22.

(Following this "A Chorus of Praise," consisting of Scripture verses set to music, as found in *Songs for Little People* may be used or the verses may be recited by individual children followed by a response in music by the group as given below.)

Response

"Praise ye the Lord," from *Carols*, or

"Praise Him" (the refrain from "A Chorus of Praise," *Songs for Little People.*),

Scripture Recitation

"Every good gift and every perfect gift is from above, coming down from the Father." James 1: 17.

Response (as above)

Scripture Recitations

1. "Jehovah hath done great things for us, whereof we are glad." Psalm 126: 3.

2. "Oh give thanks unto Jehovah; for he is good." Psalm 107: 1.

Response (as above)

Scripture Recitation

"Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name." Psalm 100: 4.

Response

"Praise him, praise him, all ye little children," from *Songs for Little People.*

SERVICE II

Song

"I think when I read that sweet story of old" or

"Suffer little children," from *Songs for Little People*, or

"Long ago the little children," in THE CHURCH SCHOOL, July, 1920.

Scripture Recitation

"And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not; . . . And he took them in his arms, and blessed them, laying his hands upon them." Mark 10: 13, 14, 16.

Song

"Jesus loves me."

Stories

(The children telling these stories may appear in appropriate costume.)

1. "A Real Little, True Little Indian Girl," from Folder 36, Year II, Primary Course, International Graded Lessons.

2. "The Children of the Cold Northland," from Folder 37, Year II.

3. "A Story About a Boy of Japan," from Folder 39, Year II.

Song

"A Whisper Song," by W. H. Neidlinger (printed on postcard).

SERVICE III

Hymn

(By the school as the children go to the platform.)

"When, his salvation bringing, to Zion Jesus came," Verse 1 only, from *Hymns of Worship and Service.*

Stories

From the life of Jesus, told by individual children and interspersed with songs by the whole group.

Suggested songs—

"Hosanna," from Teacher's Manual, Primary Course, Year II, Part II, International Graded Lessons or *Songs of the Seasons.*

"I think when I read that sweet story of old."

"Suffer little children," from *Songs for Little People.*

"Long ago the little children," THE CHURCH SCHOOL, July, 1920.

"Away in a manger."

"Holy night."

"Once a little baby lay."

"What child is this?"

"O little town of Bethlehem."

"We love him," from *Songs for Little People.*"

Closing Song

"For Jesus born a little child," from *Sunday Songs for Little Singers.*

Hymn

(By the school as children leave the platform.)

"When, his salvation bringing," verse 2, from *Hymns of Worship and Service.*

The Stories

I. One Sunday, long ago, there was a big procession. Men and women and children walked in the procession. And most of the crowd kept spreading their garments along the road, while others cut branches from the trees and carpeted the road with them, and the people sang aloud, "Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Now the procession was all for Jesus, the children's friend. He rode on a donkey in the middle of the procession and the shouting and the singing and the waving branches of the trees was all for him, for the people loved him. So he rode into the city.

II. It is said that no one ever had a face so beautiful or so kind as Jesus. The youngest and shyest child was not afraid of him. One day when the mothers brought their children to him that he might put his hands on them and pray, the disciples interfered. But Jesus said, "Let

(Continued on page 432)

Keeping the Child's Confidence

(Continued from page 400)

Specialists in nervous illness now trace their patients' history back to childhood where they often find that something happened to shut the child in to himself, frequently the breakdown of confidence between parent and child. Teachers, social workers, all who have to do with the guidance of youth tell the same story in its more or less tragic form. And the tragedy is not confined to the young, for many and many a parent carries a heartache because of the estrangement of a beloved son or daughter, not realizing that that estrangement began in early childhood when the child's confidence was in his parents' keeping. All this is a part of the Puritanical teaching of suppression—misnamed self-control—of which the following verse by Johanna Ambrosius is typical:

"Lock whatever moves thee
Within the heart's close shrine
And give to God alone
That little key of thine."

Today we consider that poor psychology, as well as poor religion. Psychologically we know that open confession is good for the soul. We have a good deal to say about the healing power of making a clean breast of it, and then facing the consequences. We know now that that course makes for sanity. We know that the way to dissipate an emotion is to face it, to analyze it. If we suppress it, it usually works harm. If we direct it into right channels it works good. For instance, if one is jealous he may need help to analyze the situation, see what basis there is for jealousy, and what can be done to bring relief. Left to itself to work instinctively, blindly, jealousy may prove the utter undoing of the individual, whereas, if it is treated intelligently, it may be the means of arousing constructive forces in his nature. He may have to face the fact that John has superior ability along certain lines which is greatly in evidence, while it may be equally true that he, himself, has superior ability along other lines which he needs to be aroused to use. Hence his jealousy of John may be turned toward constructive ends.

From the religious point of view, the yoke is typical of the sharing of each other's burdens. Ours is a religion of fellowship, a fellowship which has its beginning in a young child's trust in his parents. Where that trust is violated in early childhood, there is never the same trust in people, and trust in people must be established before one can have trust in God. That is the foundation principle upon which our religion rests. So it is with all earnestness that we would stress the importance of a sincerity in our attitude toward childhood that makes for happiness, sanity, character development of a high order, and which can only be achieved by keeping the child's confidence.

Education for World Fellowship

(Continued from page 394)

eigner should be invested with genuine interest because of his contributions, actual or potential. True education must clearly reveal that no nation can be saved by itself alone.

Upon the churches rests the largest responsibility of all. The churches of the world should be centers for the propagation of world-fellowship. All that is provincial, narrowly sectarian or dogmatic obstructs the great vision of world unity and cooperation. In these critical days the churches must make central in their teaching that which is universal in scope. They will exemplify in an enlarged degree of cooperative world service their own practical adoption of their teachings. Unless a vastly increased solidarity may be achieved in the program of the religious organizations of our country it is doubtful whether humanity will find in them the help it has a right to expect.

Our hope for world-fellowship through the churches rests in the adoption of a far-reaching program of religious education based upon the development of a widening fellowship within the home, community, nation and the world. We recognize that something has been done along these lines, but we affirm our conviction that the churches must revise their programs radically and make human fellowship and love central in the curriculum and in worship, in social service and in missionary extension.

The Worship Period

(Continued from page 420)

A preacher of a large city church said, "Last Sunday as I sat in my pulpit and watched the people enter, suddenly I grew afraid. I was tired. I did not feel equal to preaching. Then the young people began to come in from the Sunday school. Group after group entered, quietly, reverently. I saw many breathe a prayer as they reached their seat. I knew some of them were praying for me. My weariness vanished, my strength returned and God gave me a message that day." When the boys and girls have learned how to worship in the Sunday school they will enter naturally into the worship service of the church.

Many churches do not seem to realize that the young people need such training. Young people, however, are conscious of their need and gladly welcome such a worship service as has been suggested. The school that carefully trains its youth in worship will receive its reward in church members who shall "worship the Lord in the beauty of holiness" and "shall enter into his courts with praise."

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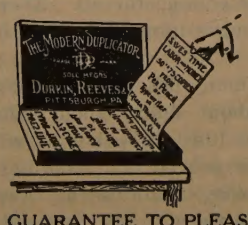

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Three Services of Worship

(Continued from page 430)

the little children come to me; do not hinder them." Then he took them in his arms and blessed them lovingly, one by one, laying his hands upon them.

III. When he was born he had no cradle to sleep in; so his mother laid him in a manger on the hay. But an angel brought the news to some shepherds who were abiding in the field, keeping watch by night over their flock. And the angel said unto them, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace among men in whom he is well pleased."

IV. And Wise-men from the East came riding on their camels and following the star and when they found the baby with his mother, Mary, they bowed low before him and opening their treasure chests offered gifts to him.

V. No one was ever so kind and helpful as Jesus, for he went about doing good. One night when he and his disciples came to eat supper together and there was no servant there to wash their feet, so tired and dusty from walking on the roads, Jesus took a towel and a basin and washed every one's feet himself. The disciples were ashamed, for they had been quarreling about who should have the best seat at the table. Jesus said, 'The greatest one among you is the one who helps most."

VI. And one day Jesus was in a boat with his disciples. Now he was asleep with his head on a cushion, for he was very tired. And there came down a great wind upon the lake, so that the boat began to fill and the disciples were afraid; so they came and woke him. "Master, Master," they cried, "we are drowning!" Then he roused himself and rebuked the wind and said to the waves, "Silence! Be still!" and the wind sank and a perfect calm set in so that the boats went quietly on their way.

VII. One morning Jesus got into a boat belonging to two tired fishermen. They had fished all night and caught nothing. "Push out into the deep water," he said, "and let down your nets." "Master," answered Peter, "all night long we have worked hard and caught nothing; but at your command I will let down the nets." This they did and caught so many fish that their nets began to break so that they had to call to their friends in another boat to come and help them.

VIII. And once he made a blind man see. Now the man had been blind from his birth. He had never seen the sunshine, nor the blue sky, the flowers nor his mother's face. And Jesus put wet clay on his eyes and said to him, "Go and wash in the pool of Siloam." So he went and washed his eyes and returned able to see.

IX. Once there was a little boy who was sick with a fever. The father hurried to Jesus. "Sir," he said, "come down before my child dies." When Jesus looked into the father's troubled face he was sorry. "You may return home," said Jesus, smiling kindly at him. "Your son is better." And while he was on his way the servants came out to meet him and told him that his boy was well.

X. And another father whose little girl was sick came to Jesus and said, "My little daughter is at the point of death. I pray you come and lay your hands upon her that she may recover and live." And Jesus went with him and the crowd followed him. And while they were on their way a messenger came from the house, saying, "Your daughter is dead; why trouble the Master further?" But Jesus said, "Do not be afraid; only believe!" And when they came to the house he took the little girl's father and mother and went into the room where the child lay and taking her by the hand he said to her, "Little girl, I command you to wake!" And instantly the little girl rose to her feet and began to walk and Jesus told her parents to give her something to eat.

XI. Whenever Jesus told stories the people crowded close to listen and sat quietly, never taking their eyes from his face. Lame people hobbled up to him to be made well, blind people felt their way along and mothers carried their sick children to him. Many others crowded close to see and hear. One time when he was in a house such numbers of people came together that there was no longer room for them even around the door. And a man who could not walk a step was carried by four kind friends. When they saw that they could not bring him to Jesus through the door because of the crowd they took him to the roof, and uncovering a place, they lowered him by means of ropes as he lay on his bed.

XII. Wherever Jesus went the crowds followed him so that there was no time to rest. One day when he went across the lake to a lonely place they followed him there and when the evening was come they were hungry. Now the place was lonely and there was no food there except for one little boy who had in his lunch basket five small loaves of bread and two tiny fish. But Jesus made the people sit down on the grass, and the disciples passed the food and it was enough for all. Every one had some supper and a little boy helped.

XIII. These and many other things Jesus did as he went about doing good. One day a man said to him, "Teacher, I will follow you wherever you go." "Foxes have holes," replied Jesus, "and birds have nests; but I have nowhere to lay my head," for he cared more about helping people than anything else.

Moving Pictures of a Cradle Roll Department

By Helen Thomas

Time: Children's Day.

Place: A rose-garden arranged for the Children's Day service.

Through a trellis gateway and under an arbor laden with roses enter a little brother and sister borrowed for the day's service from the Primary Department. Between them they carry a big hand-woven basket made by their mother's grandmother many years before. To the tall, vine-trimmed handle of the basket is tied a huge bow of pink tulle. Inside the basket are pink roses from which all thorns have been removed, and more trailing green vines.

The children come forward to the front of the platform, and still holding the basket of roses between them, the boy recites:

"Sing a song of roses,[1]
Roses pink and red,
Nodding in the garden,
Climbing overhead.

"Sing a song of roses.
Set it to a tune,
And sing it every sunny day
Of all the month of June."

Following her brother's recitation, the little sister gives her message in the words:

"How many miles to Baby Land?
Any one can tell;
Right at home
Do not roam.
Please to ring the bell.

"What can you see in Baby Land?
Little folks in white;
Downy heads and
Cradle beds,
Faces pure and bright.

"Who is it rules in Baby Land?
Surely you can guess;
Must I tell?
Might as well—
A baby—I confess.

"To babies dear from Baby Land,
With us here today,
We give a rose,
And suppose
Some day you'll come to stay."

When the Baby Land message has been given, the brother and sister set down their rose-filled basket. The boy drops to one knee, and taking from the basket a single rose he hands it to his sister. Leaning over the edge of the platform, the sister hands down to a waiting Cradle Roll mother and her "baby dear" the pink rose.

Again the brother takes from the basket a single rose. Again the sister gives the rose to another mother and baby. Finally the once rose-filled basket is emptied, but not until each Cradle Roll mother and baby have received a rose and the group below the rose garden represents the entire Cradle Roll Department of the church school.

[1] Nancy Byrd Turner in THE CHURCH SCHOOL, June, 1920.

Current Motion Pictures

Reviewed by Elisabeth Edland

This department will answer motion picture inquiries. Are you looking for a special film program? Do you want films for children? What are your problems?

First National

The Old Swimmin' Hole

THE following films we have chosen from the bulletins issued by The National Motion Picture League as a guide for those workers who are using the motion pictures in their school or church. Each picture has the endorsement of the league that it is not only suitable for adults, but wholesome for children of all ages. The National Motion Picture League is an organization of voluntary workers who review all pictures as they are released and select those pictures which are entertaining and clever and safeguard the children from the vicious and immoral.

One or two of the moving picture corporations have departments of non-theatrical films. If films are listed in that department, orders should be sent to them, as those films have been especially edited for church and Sunday-school use. They can also be obtained at a much cheaper rental rate.

Very often it is necessary to make a cut in a film in order to save an otherwise splendid, wholesome picture from rejection. It is very necessary for the operator to make these cuts that the picture may be suitable for an audience of children and young people.

The address of the National Motion Picture League is 381 Fourth Avenue, New York City, New York.

The Old Swimmin' Hole. 6 reels. Exchange, First National. James Whitcomb Riley's old home poem, featuring Charles Ray. Cut scene of boy signing note with mother's name; stealing watermelon; stretching fingers to nose.

Along the Moonbeam Trail. 2 reels. Exchange, B. Y. S. Films, through State rights. Children dream they are in prehistoric ages, and see many huge dinosaurs.

The Dog Doctor. 2 reels. Exchange, Universal. Century comedy. Trained dogs.

Black Beauty or Your Obedient Servant. 4 reels. Exchange, Eskay-Harris. Reissue. Juvenile.

The Love Special. 5 reels. Exchange, Famous Players-Lasky Corp. Wallace Reid. Love story.

Miracle Money. 2 reels. Exchange, International Church Film Corp. A story of young doctor's struggle in China, showing present conditions and what is needed in the way of hospitals, schools, etc.

Jerusalem, the Holy City. 1 reel. Exchange, Famous Players-Lasky Corp. Outside the walls, the City Gate, the Tower of David, Mount of Olives, Garden of Gethsemane, the Via Dolorosa or Way of the Cross, Church of the Holy Sepulcher, Tomb of Christ and Place of Crucifixion, Shrine of Holy Sepulcher, Golgotha.

New York—America's Gateway. 1 reel. Exchange, National. Statue of Liberty, Battery, the Aquarium, elevated trains, ferry boats, tugs and barges, ocean liners, freight yards along the Hudson, looking up Broadway from Bowling Green, Washington Square, Centennial Arch with statues of George Washington and Benjamin Franklin, Pennsylvania Station, new General Post Office, around Madison Square, the "Flatiron"—Fifth Avenue and "Metropolitan" Buildings, Times Square, Fifth Avenue and Forty-second Street, New York Public Library, Grand Central Station, residential section of Fifth Avenue, financial district, Sub-Treasury on Wall Street, the Curb Market, City Hall, Municipal Building, the "Tombs" (city prison), "Bridge of Sighs," Singer Building and the Woolworth.

Excursions into Every Land. 1 reel. Exchange, Merit Film Co. Scenes of the Canadian Rockies, Yellowhead Pass, Jasper Park, glaciers and lakes, Mt. Edith Cavell, hunting party in search of big game, Indians on Charlotte Islands, totem poles, moccasin maker, Pyramid Lake, etc.

Trip of U. S. S. Idaho. 1 reel. Producer, Kineto Co. of America. Trip of U. S. S. Idaho to Brazil, South America. Dr. Epitacio Pessoa, the President-elect of Brazil, boards the Idaho, which was placed at his disposal by the American Government, ship's mascot, U. S. Marines physical exercise under arms, inspection of officers and crew, Marines drill with Torpedo Defense and Anti-Aircraft guns; clambering up the fighting mast, filling the deck swimming tank, bathing, playing hand ball after the swim, treating the members of the crew who have crossed the equator for the first time, to the "royal shave," a "movie" show on deck at night, visiting Parahyba, Brazil, Brazilian battleship Minas Geraes, Rio de Janeiro, passing Sugar Loaf Mountain, Marines leave ship for visit to Rio.

The Development of the Art of Writing. 2 reels. Producer, Chas. Raymond Thomas. Different methods of writing throughout the ages, Egyptian hieroglyphics, etc., alphabets of various countries showing how the Palmer method is used in schools.

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THE ABINGDON PRESS

China and Armenia Are Starving!

WITH the adoption by the American Committee for China Famine Fund of a specially designed "China Life Saving Stamp" to be sold in all public places for the benefit of the famine sufferers of North China, there is presented to the poorest and humblest American an opportunity to have a little share in saving the life of a fellow-mortal on the other side of the world.

"Doing one's bit," the quaint, but purposeful phrase which we borrowed from England during the war, can very appropriately be applied to the buying of China Life Saving Stamps.

Three cents, the price which is asked for one of these stamps, is the amount which, it is estimated, is sufficient to save a Chinese life for a day. Thus every purchaser of only one stamp may have the satisfaction of knowing that he is thereby keeping life in one starving man, woman, or child in China for a day. Every person who puts a Life Saving Stamp on the back of a letter which he sends through the mail will be the means of putting into motion a chain, which for all he knows will be an endless one, of sympathy and good fellowship for China—of reminding everybody, from the postman who takes the letter out of the mail box to the friend who receives it, of his obligation to his starving brothers on the other side of the world.

Such are the benefits to China which may follow the purchase of just one stamp. There are of course few people who will be content to feel that their part in the China life-saving campaign ends with merely prolonging one life for one day. When it is considered that there are millions of people in China who will need assistance if they are to survive till the next harvest enables them again to maintain themselves, the obligation which rests upon the people of this country to buy Life Saving Stamps and then more Life Saving Stamps need hardly to be reiterated. Three cents is after all so negligible an amount that most of us who can help starving China in no other way can resolve to let no letter go through the mail unadorned with one of the yellow and black Life Saving "Stickers," bearing the slogan "3c saves a life for a day," and the appeal in Chinese characters, "Please help."

Throughout the country the call for these stamps has been most gratifying, and the returns from their sale already have saved the lives of many thousands in China. Within the first three weeks orders for 5,670,623 of the "Life Saving" stamps had been received at the headquarters of the American Committee for China Famine Fund in New York.

These had come from forty-four states, with Oregon leading for honors in the number of "stickers" ordered for distribution. In many places chambers of commerce, business men's organizations of all kinds, schools and even municipal departments, as well as the church organizations which are active everywhere, had banded together into sales forces. One town, Milford, Mass., with a population of 13,000, pledged itself to sell 100,000 stamps.

State Department reports showing that much of the value of this aid will be lost by delay, because of the desperate conditions in the famine areas, have helped to speed up the organized efforts to distribute the stamps.

Armenian boy smiles because he knows new clothes are coming

ON THE WAY TO THE NEAR EAST RELIEF ORPHANAGE

A ward of the Near East Relief

One hundred thousand Armenian children are wholly dependent upon gifts from America, not only for food and clothing, but medical care and education. The Near East Relief is endeavoring to supply their need. Will you not help?